

# The Franciscan Educational Conference

VOL. XXI

NOVEMBER, 1939

No. 21

## SACRED LITURGY REPORT OF THE TWENTY-FIRST ANNUAL MEETING

CHATEAUGUAY BASIN, CANADA

JUNE 26—28, 1939



*IN SANCTITATE ET DOCTRINA*

PUBLISHED BY THE CONFERENCE

Office of the Secretary  
CAPUCHIN COLLEGE  
BROOKLAND, WASHINGTON, D. C.

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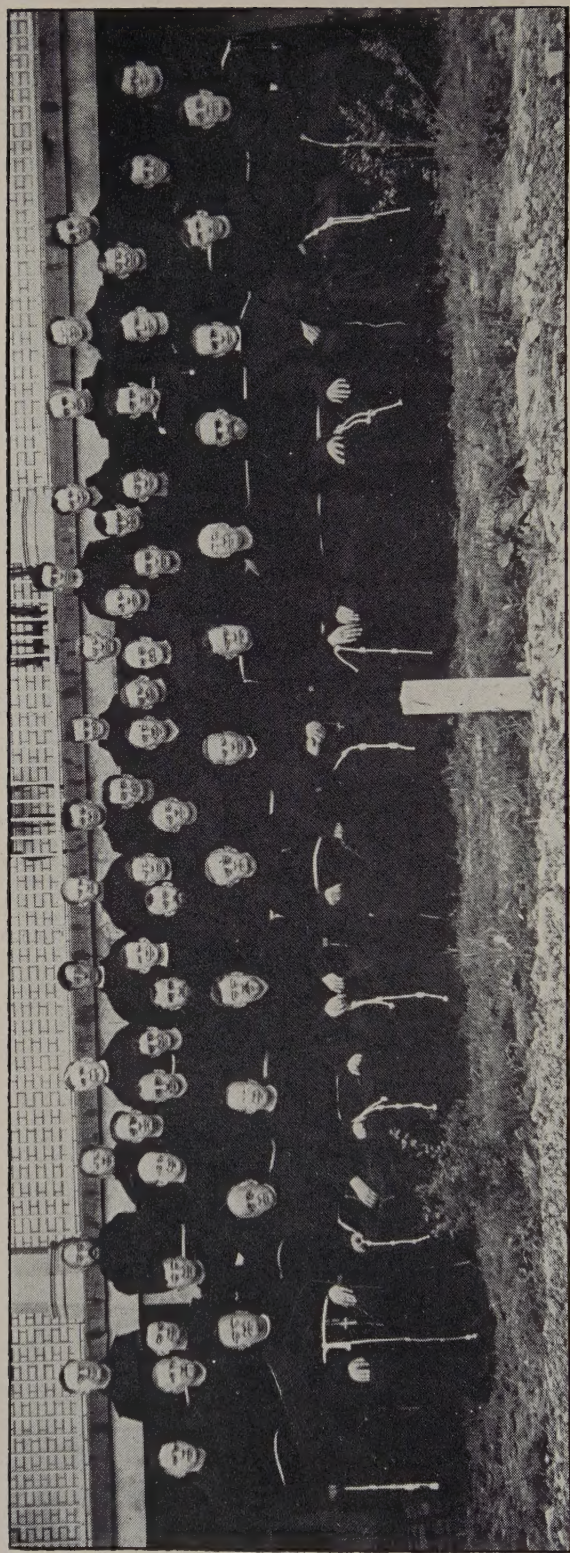












Twenty-first Annual Meeting of the Franciscan Educational Conference  
Chateauguay Basin, Canada, June 26-28, 1939.

# The Franciscan Educational Conference

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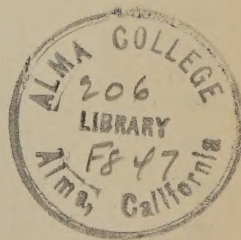
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SACRED LITURGY  
REPORT OF THE TWENTY-FIRST  
ANNUAL MEETING

**CUM PERMISSU SUPERIORUM**



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FRANCISCAN EDUCATIONAL CONFERENCE

Printed in the United States of America

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OF THE

### Franciscan Educational Conference

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Province of St. Patrick, Dublin, Ireland.

# CONSTITUTION

## OF THE

### Franciscan Educational Conference

Adopted at the final meeting of the Franciscan Educational Conference, St. Louis, Mo., July 2, 1919.

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#### ARTICLE I

##### NAME AND OBJECT

SECTION 1. The name of this organization shall be: "The Franciscan Educational Conference."

SECTION 2. The general object of this Conference shall be to safeguard the principles and to promote the interests of Catholic Education.

SECTION 3. The particular object shall be:

- a) To encourage the spirit of mutual helpfulness and coöperation among the Friar educators of the American provinces;
- b) To advance by study and discussion the Franciscan educational work in all its departments;
- c) To offer means and incentives toward the advancement of learning and the pursuits of literary work among the Friars.

#### ARTICLE II

##### DEPARTMENTS

SECTION 1. The Conference shall consist of three departments: The Classical, the Philosophical, and the Theological Department.

#### ARTICLE III

##### OFFICERS AND THEIR ELECTION

SECTION 1. The Officers of the Conference shall be a President, a Vice-President, and a Secretary.

SECTION 2. These officers shall be elected separately, by secret ballot, in the last session of each convention, a simple majority deciding the successful candidate. If, after two ballots, no election has been effected, the two having the greatest number of votes, shall be the exclusive candidates in the third ballot. In case two candidates receive an equal number of votes, the senior Friar shall have the preference.

## ARTICLE IV

## DUTIES OF OFFICERS

SECTION 1. The President shall preside at all the meetings of the Conference and of the Executive Board.

SECTION 2. The Vice-President shall preside at these meetings in the absence of the President.

SECTION 3. The Secretary shall record and keep all matters pertaining to the Conference. He shall make due announcement of meetings and make the necessary preparation for them. He shall finish all the business of the previous meeting.

## ARTICLE V

## THE EXECUTIVE BOARD

SECTION 1. The three officers aforementioned shall ex officio constitute an Executive Board.

SECTION 2. The Executive Board shall have the management of the affairs of the Conference. It shall be invested with power to make the regulations regarding the writing, reading, and publishing of the papers of the Conference meetings.

SECTION 3. It shall interpret the Constitution, By-Laws, and Regulations of the Conference, and, in matters of dispute, its decision shall be final. It shall also have the power to appoint the various committees of the Conference.

SECTION 4. The outgoing officers shall finish all the business of the previous convention.

## ARTICLE VI

## CONVENTIONS

SECTION 1. The Conference shall convene at such time, place and interval as may be determined by the Very Rev. Provincials in their annual meeting.

## ARTICLE VII

## AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds majority vote in any general session of the Conference, provided such amendment has been presented in writing and announced in a previous general session.



## ARTICLE VIII

## BY-LAWS

SECTION 1. By-Laws which are not inconsistent with this Constitution may be adopted by a majority vote in any general session of the Conference.

## AMENDMENT

The Executive Board shall consist of the President, the Vice-President, and the Secretary. The aforementioned officers, in turn, shall designate as associate officers one member from each Province affiliated to the Conference, and not yet represented on the Executive Board.

## AMENDMENT

On the occasion of the Annual Conference there shall be at least one Executive Session of the Executive Board and of the associate officers. In case anyone of them is absent, the senior member of his Province or Commissariat shall have his place and vote.

## AMENDMENT

The Executive Board shall be augmented by one more member, *viz.*, a Secretary for Franciscan Literature. He shall act as Chairman on the Committee for Franciscan Literature at the Conference and, under the direction and with the authority of the Executive Board, shall promote and edit the "Franciscan Studies."

## AMENDMENT

In order to insure the continuity, efficiency and a more active representation of the Franciscan Educational Conference, the election of officers shall proceed as follows:

The three branches of the Order shall be represented on the Executive Board on the basis of the number of Provinces affiliated, i. e., two officers shall be chosen from the Friars Minor (with nine affiliated Provinces), one from the Minor Capuchins (with five affiliated Provinces), and one from the Minor Conventuals (with four affiliated Provinces).

The election shall be preceded by nomination and free discussion from the floor.

No one shall be elected who has not attended at least one previous Meeting of the Conference.

All officers shall serve at least two years, and not more than two new officers shall be elected each year.

# FRANCISCAN EDUCATIONAL CONFERENCE

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## FIRST SESSION

CHATEAUGUAY BASIN, CANADA, June 26, 1939, 7.30 p. m.

The first session of the Twenty-first Annual Meeting of the Franciscan Educational Conference was called by the Very Rev. Thomas Plassmann, O.F.M., President of the Conference, on June 26, 1939, in the auditorium of the Retreat House of Christ the King, Chateauguay Basin, Province of Quebec, Canada.

There were present: Very Rev. Thomas Plassmann, O.F.M., Allegany, N. Y.; Very Rev. Thomas Grassmann, O.M.C., Fonda, N. Y.; Rev. Marion Habig, O.F.M., Quincy, Ill.; Rev. Louis Joseph, O.F.M., Chateauguay Basin, Canada; Rev. Hyacinth Workman, O.F.M., Ottawa, Canada; Rev. Hilary M. Tardif, O.F.M., Montreal, Canada; Rev. Wilfrid Brazeau, O.F.M., Three Rivers, Canada; Rev. Néréé-Marie Beaudet, O.F.M., Chateauguay Basin, Canada; Rev. Fidelis, O.M.Cap., Ottawa, Canada; Rev. Ethelbert Sambrook, O.F.M., Montreal, Canada; Rev. Fr. Dominic, O.M.Cap., Pointe-aux-Trembles, Canada; Rev. Leonard M. Puech, O.F.M., Montreal, Canada; Rev. Fr. Gabriel, O.M.Cap., Ottawa, Canada; Rev. Damian Miller, O.M.C., Montreal, Canada; Rev. Fr. Adalbert, O.M.C., Montreal, Canada; Rev. Gerard Stauble, O.M.C., Albany, N. Y.; Rev. Richard Plucinski, O.F.M., Burlington, Wis.; Rev. Mathias Biedrzycki, O.M.C., Granby, Mass.; Rev. Dominic Rapp, O.M.C., Rensselaer, N. Y.; Rev. Leonard Wren, O.M.C., Carey, O.; Rev. Bernard Kubele, O.F.M., Cleveland, O.; Rev. Victor Hermann, O.F.M., Quincy, Ill.; Rev. Angelo Zwiesler, O.F.M., Joliet, Ill.; Rev. David Baier, O.F.M., Allegany, N. Y.; Rev. Edwin Dorzweiler, O.M.Cap., Victoria, Kansas; Rev. Cuthbert Gumbinger, O.M.Cap., Garrison, N. Y.; Rev. Sebastian Erbacher, O.F.M., Detroit, Mich.; Rev. Alfred Carney, O.M.Cap., Hays, Kansas; Rev. Gentle Crowley, O.F.M., Washington, D. C.; Rev. Patrick Roddy, O.F.M., Santa Barbara, Calif.; Rev. Philotheus Böhner, O.F.M., Dorstan i West., Germany; Rev. Charles Tallarico, O.F.M., Lowell, Mass.; Rev. Andrew Bacigalupo, O.F.M., Boston, Mass.; Rev. Leonard Baci-

galupo, O.F.M., Lowell, Mass.; Rev. Herman Doerr, O.F.M., St. Louis, Mo.; Rev. Theodore Roemer, O.M.Cap., Mount Calvary, Wis.; Rev. William Faber, O.F.M., Detroit, Mich.; Rev. Seraph Zeitz, O.F.M., Cincinnati, O.; Rev. Edward Lutz, O.F.M., Westmont, Ill.; Rev. Kenneth Rouleau, O.F.M., St. Bernard, O.; Rev. Onesimus Dryer, O.F.M., Brasil, S. A.; Rev. Maximus Poppy, O.F.M., St. Louis, Mo.; Rev. Dominic Meyer, O.M.Cap., Marathon, Wis.; Rev. Ignatius Brady, O.F.M., Detroit, Mich.; Rev. Rufus Wicelinski, O.M.C., Ellicott City, Md.; Rev. Oderic Palys, O.M.C., Granby, Mass.; Rev. Fergus Fitzsimmons, O.F.M., Allegany, N. Y.; Rev. Michael Harding, O.F.M., Washington, D. C.; Rev. Matthew Baran, O.M.C., Athol Springs, N. Y.; Rev. Ermin Klaus, O.F.M., Loudonville, N. Y.; Rev. Giles LaBelle, O.F.M., Loudonville, N. Y.; Rev. Cyprian Mensing, O.F.M., Loudonville, N. Y.; Rev. Cyril McGuire, O.F.M., Loudonville, N. Y.; Rev. Claude Vogel, O.M.Cap., Washington, D. C.

In the absence of the Very Rev. Georges-Albert, O.F.M., Provincial of St. Joseph's Province of Canada, the Very Rev. Fr. Ferdinand, O.F.M., Guardian of St. Joseph's Convent, Montreal, delivered a cordial welcome to the delegates. He said in part:

"Very Reverend and Reverend Fathers: It is with the keenest pleasure that I welcome you to our Canadian Province and to our retreat house at Chateauguay. We have long heard of the scholarly achievements of the Franciscan Educational Conference and with joyful expectation we have yearned to welcome you to Canada.

"No doubt, many of you will be surprised to hear, as you journey through our streets and countryside, that the spoken word is French. While you may not understand our language nor we yours, we nevertheless assure you of that deeper, Catholic understanding which is the understanding of the heart. We assure you, furthermore, of the Franciscan spirit, evident in the lives of a people Catholic-minded, and truly devoted to St. Francis, our common Father.

"Welcome, therefore, to our Province. If our Very Rev. Fr. Provincial is not here to do you the honor that is mine, it is because the duties of his office detain him elsewhere. Dear Fathers, I bid you welcome to a land evangelized by Franciscans more than three centuries ago; to a land filled with the Franciscan spirit; to a land cherishing as its first martyr a member of the Seraphic Order. Heartfelt welcome to our Brothers of the Con-



ventual and Capuchin families, and to our Brothers of the Sister Provinces of the Friars Minor. May your deliberations be as fruitful here as they have been elsewhere, and may your stay with us be so enjoyable as to make you yearn for an early return."

The President responded briefly, thanking cordially the Canadian friars for the warm reception accorded the Conference. The Secretary then submitted his report. The minutes of the Twentieth Annual Meeting were approved as printed in the *Report* and a vote of thanks tendered the Secretary. Twelve hundred copies of the *Report* of the Twentieth Annual Meeting were printed and approximately eight hundred copies were disposed of. The Secretary also reminded the delegates that copies of the Index covering *Reports* I through XV are still available. The Index is comprehensive and analytical, substantially bound and renders serviceable the vast information stored in the first fifteen volumes. The total income of the year, including the Provincial contributions, and the sales of the *Reports* and some issues of the *Franciscan Studies* amounted to \$1,375.59. The expenses for postage and for printing the *Report* and one number of the *Franciscan Studies* were \$1,474.63. On July 1, 1938, the Conference had on hand \$599.65. The balance on July 1, 1939, is \$500.61.

Reporting on the *Franciscan Studies* Friar Marion Habig, O.F.M., submitted the following:

During the past year, with the approval of the other officers of the Conference, the editor of *Franciscan Studies* has made an important change inasmuch as he has transferred the publication of the *Studies* from Joseph F. Wagner, Inc., of New York City, to Saint Anthony Guild Press of Paterson, N. J. The former company readily consented to the transfer, and wrote: "For the last fifteen years we have handled these *Studies* purely as an accommodation and favor to the Franciscan Order, as the small revenue which we received from the sale of these books did not compensate us for the work on the record keeping connected with the distribution of these *Studies*." This firm received a forty percent commission on all copies of the *Studies* which they sold; the meagre income was due to the small number of sales that were made. In the name of the Conference the editor wrote a letter to Joseph F. Wagner, Inc., thanking them for their assistance during the past decade and a half.

At the time of the transfer, there were regular subscribers or

standing orders for only 151 copies of the *Studies*, 22 of these from non-Franciscan addresses, and 45 from a single province, the only one which is subscribing one hundred percent, i. e., for all of its houses. Till now the returns received by the Conference have not paid for the printing of the *Studies*; and the transfer of the printing and publication of the *Studies* to Saint Anthony Guild was made, among other reasons, in the hope that eventually the *Studies* would pay for themselves. To achieve this it is necessary only that a larger number of the *Studies* be sold; and Fr. John Forest, O.F.M., Director of Saint Anthony Guild Press, assured the editor:

“We would leave no stone unturned to publicize and sell as many copies of each edition as possible. I am confident that through constant and coördinated effort, a clientele would be established to whom a large number of each issue of the *Studies* could be sold. The Guild, therefore, would handle the sending of review copies, advertising, mailing, etc. A small discount would be allowed to the Guild from the cost of the book to help defray this part of the expense. . . . We would be able to print the *Studies* as cheaply as it is being done now. Over and above this, we would naturally feel that it is our very own and that we would be bound, therefore, in love and justice to the Order, to do all in our power to promote the *Studies*. . . . I also believe that our undertaking the publication of the *Studies* will be a great step forward in coördinating the work of the Order here in America and that through this coördination we shall be able to promote for souls the glory that belongs to our holy Order.”

Since Saint Anthony Guild Press has taken charge of the *Studies*, it has printed an attractive folder listing and describing all of the numbers thus far issued as well as several advertising letters. In a carefully prepared report, dated May 31, 1939, Saint Anthony Guild supplies information in regard to a campaign it has conducted in order to make the *Studies* better known: letters were sent to 355 Franciscan houses over the world, to 292 librarians of Catholic colleges, universities, and seminaries in this country, and to 548 librarians of secular colleges and public libraries in this country; 15,000 folders were enclosed in various mailings to priests, sisters and other customers. The total cost of this campaign was \$250.72. At the time, 146 copies of various

numbers of the *Studies* had been sold, the total receipts being \$118.84.

When the Conference met last year, vol. XIX of *Franciscan Studies*, *The Portiuncula Indulgence from Honorius III to Pius XI* by Raphael M. Huber, O.M.Conv., was in press. This was the first time that a part of the edition of 500 was put out in cloth-bound copies; and it was found that the latter were in greater demand than the paper-cover copies. Vol. XX, *The Franciscans in Medieval English Life (1224-1348)* by Victor G. Green, O.M.Cap., B.Litt. (Oxon.), the first to be printed and published by St. Anthony Guild Press, has just made its appearance in an edition of 1,000 copies, partly cloth-bound, partly paper-cover. Less than one-half of the cost of printing this edition has been defrayed by the Conference; the other expenses have been taken care of, for the present, by Saint Anthony Guild Press. It is expected that the sale of the book will, in the course of time, cover expenses. Whatever is realized by the sale of this and other numbers of the *Studies* will be used to pay for the printing and publication of future volumes in the series.

Vol. XXI of *Franciscan Studies* will be a *Biographical Dictionary of the Franciscans in Spanish Florida* by Maynard Geiger, O.F.M., the manuscript of which is now almost complete. We also hope to put out as one of the *Studies* an English translation of the entire *Opus Tertium* of Roger Bacon, including the part published by Brewer (over 300 pages) and the remaining fragment discovered and published by A. G. Little (89 pages). The translation from the original Latin is being prepared by Edward Lutz, O.F.M.

Numbers 3, 4, 5, 8, and 15 of *Franciscan Studies* are now out of print. There have been some requests for such numbers by those who wish to complete their set; for instance, a leading western university needs numbers 3, 4, and 5 to complete its set. Members of the Conference who have extra copies of these numbers are asked to send them to St. Anthony Guild Press, Paterson, N. J.; they can obtain other numbers in exchange if they wish. They can help to promote the *Studies* also by urging the librarians of their houses to become regular subscribers and by acquainting other interested persons and organizations with this series of publications. Since the Conference comprises so many American and English-speaking provinces of the First Order, it should not be

such a difficult matter to make the hopes of the editor and of the director of Saint Anthony Guild Press come true, provided all take an active interest in the *Studies*.

Respectfully submitted by,

FR. MARION HABIG, O.F.M.,  
*Editor of Franciscan Studies.*

Friar Marion also submitted the suggestions of the Rev. James Meyer, O.F.M., editor of the *Third Order Forum*, semi-official organ of the Third Order. By way of apology he reminded the delegates that the Franciscan Educational Conference had several times voiced the hope of publishing a national review dealing with Franciscan subjects. If the authorities still hesitate to take any immediate step in this direction, it is due chiefly to the expense and uncertainty of the project. However, since the *Third Order Forum* treats exclusively Third Order and Franciscan matters, its editor, Father James, proposes to add some eight or ten pages to his monthly review in lieu of an entirely new publication. In this way the seed will be sown whence may develop the long suggested national Franciscan review to be published under the associate editorship of the three Franciscan families. A statement detailing Father James' plan was posted for all to consult and the matter was referred to the Executive Board.

Another question proposed by Friar Marion dealt with the possibility of affiliating to the Conference the religious communities that follow the rule of the Third Order. Since this request has been made from time to time, it was thought good to have on record the official opinion of the Conference. After a brief discussion this question was also referred to the Executive Board for further consideration and final decision.

Taking the floor, the President announced that the Friars Minor of Ireland had formally affiliated with the Franciscan Educational Conference. A hearty cheer greeted this announcement, since it marked the fulfillment of the Conference's aim—the affiliation of all the friars of the English-speaking world.

Mindful of the Holy Father's apostolic interest in the Youth Movement throughout the world, the Rev. Sylvester Brielmaier, O.M.Cap., J.C.D., Librarian at the Collegio di San Lorenzo,



Rome, presented to His Holiness, Pope Pius XII a specially bound copy of the Twentieth Annual *Report* dealing with the Youth Movement. Under date of May 9, 1939, the Vatican sent the following acknowledgment:

1376

La Segreteria di Stato di Sua Santità

has been charged by the Holy Father to express His appreciative thanks for the volume containing the discourses and reports of the Franciscan Educational Conference, which were presented in filial homage to Him recently, and to convey to the Secretary of the Conference and to his collaborators, as a pledge of abundant grace, the Paternal Apostolic Benediction of His Holiness.

The Secretary presented the following selection of communications:

MOLTO REVERENDO PADRE

P. Silvestro da Dubuque, O. C.,

Bibliotecario del Collegia S. Lorenzo da Brindisi, Roma.

Roma, 8 maggio 1938

Ho ricevuto il volume da Lei gentilmente speditomi da parte del Reverendo P. Claude Vogel dei Minori Cappuccini, Segretario della "Franciscan Educational Conference," Capuchin College, Brookland, Washington.

Il detto volume mostra, o dirò meglio conferma la seria educazione scientifica che si dà ai Vostri giovani studenti in quelle Province Cappuccine.

Mentre di cuore mi compiaccio, prego Lei di volere trasmettere al Rev. P. Vogel i miei ringraziamenti, assicurandolo che con le mie preghiere domando a Dio di benedire tutti delle Province Cappuccine degli Stati Uniti, specialmente la studiosa gioventù, che rappresenta la nuova generazione, che con lo spirito serafico dovrà lavorare per il bene delle anime, e per l'onore del benemerito Ordine dei Minori Cappuccini.

Pregli per me. La benedice

✠ G. CARD. GRANITO DI BELMONTE,  
Protettore.

---

ARCHBISHOP CICOGNANI

Apostolic Delegate to the United States

sincerely thanks the Secretary of the Franciscan Educational Conference for the copy of "The Youth Movement," *Report* of the Twentieth Annual Meeting. December 1, 1939.

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## ST. GABRIEL'S RECTORY

26 Grant Circle  
Washington, D. C.

November 29, 1938.

Dear Father Claude:

I wish to thank you for sending me a copy of the report of the Twentieth Annual Meeting of the Franciscan Educational Conference. As soon as I have an opportunity, I hope to read this report which, judging from the list of papers and discussions, must be very interesting.

With regards and all good wishes, I am,

Yours very sincerely,

✠ JOHN M. McNAMARA,  
Auxiliary Bishop of Baltimore.

## ARCHBISHOP'S HOUSE

5418 Moeller Avenue  
Norwood, Ohio

November 30, 1938.

My dear Father Vogel:

The Most Reverend Archbishop has directed me to express to you his gratitude for your kindness in sending him a copy of the report on *The Franciscan Educational Conference*.

With best wishes, I am

Sincerely yours in Christ,

CLARENCE ISSENMAN,  
Secretary.

## ARCHDIOCESE OF SAN FRANCISCO

Chancery Office  
1100 Franklin Street  
San Francisco, Calif.

6 December, 1938.

Dear Father Vogel:

I want to acknowledge the volume entitled, "The Youth Movement," which you so kindly sent me.

I have found the volume most interesting and informative, as I have always found the volumes put forth by the Franciscan Educational Conference. I am indeed very grateful to you for your kindness in sending this book to me.

With every best wish and blessing, I am

Faithfully yours,

✠ JOHN J. MITTY,  
Archbishop of San Francisco.

1104 Spring Street  
Seattle

December 9, 1938.

My dear Father Claude:

I thank you for Volume XX of the Franciscan Educational Conference, which you have recently so kindly sent me. Needless to say, the Volume shows the usual thoroughness and interesting treatment of material as do its predecessors.

I am sure that it will prove very helpful to pastors and students in their study of the youth problem.

Praying God to bless you and the Conference, I am

Sincerely yours in Christ,

✠ GERALD SHAUGHNESSY, S. M.  
Bishop of Seattle.

BISHOP'S RESIDENCE  
205 West Ninth Street  
Erie, Pennsylvania

December 10, 1938.

Dear Father Claude:

I am grateful for the copy of The Franciscan Educational Conference Report, just received. The topic selected for your Twentieth Annual Meeting is most timely and while I have not yet had time to complete the reading of your Report, I have read enough of it to convince myself that it contains factual data and suggestions of the utmost importance to every one who is interested in our young people.

With congratulations for your splendid work and wishing you the blessings of God, I beg to remain

Very sincerely in Christ,

✠ JOHN MARK GANNON,  
Bishop of Erie.

NATIONAL CATHOLIC WELFARE CONFERENCE

December 7, 1938.

Dear Father Vogel:

Accept my thanks for the copies of the Report on the Youth Movement. Your Educational Convention has made some excellent contributions in the past, but it is my conviction that this particular project is outstanding. There may be differences of opinion as regards the interpretation of the topics treated, but those who have an opportunity to read the Report must necessarily admit that it is the most complete and scholarly treatment of the whole subject available to date.

I have given a copy of the report to the Press Department and I am sure that the news releases will cover it adequately.

I enjoyed my visit with you and I was particularly pleased to learn that copies of the Report would be sent to all the members of the Hierarchy.

My thanks to you and personal greetings.

Sincerely yours in Christ,

REVEREND VINCENT MOONEY, C. S. C.

Director,

Catholic Youth Bureau, N. C. W. C.

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PROVINZIALAT DER FRANZISKANER

Postscheckkonto Dortmund 25000

Fernruf 510

Werl, Kr. Soest, den 18. Febr. 1939.

Hochwürdiger Pater Sekretär!

Den zwanzigsten Band der Erziehungskonferenz der Franziskaner fand ich gegen Neujahr im Vorzimmer des Hochwürdigsten Pater Generals vor. Ich habe mich gleich hineinvertieft und freute mich, als ich später hier in Werl genauer darauf eingehen konnte, besonders auch, weil ich unter den Referenten einen lieben Bekannten von hier fand. Die Frage selbst, die zur Diskussion stand, ist ja allgemein von entscheidender Bedeutung und liegt uns heute in Deutschland besonders am Herzen.

Mit bestem Dank für die Zusendung der beiden Exemplare und besten Wünschen für die Weiterarbeit Ihrer Konferenz.

Ihr ergebenster,

P. MEINRAD VONDERHEIDE,

Provinzial.

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ST. CHARLES SEMINARY

Overbrook, Phila., Pa.

March 9, 1939.

My dear Dr. Vogel,

I have given much attention to the Report of the Educational Conference which you so kindly sent me. The subject with which the Twentieth Annual Meeting dealt proves that the Order of St. Francis, true to its old traditions, remains in close contact with the multitudes of our large cities and is always keenly alive to the needs of the times. Youth certainly is and will be for the near future one of our great problems. I have read the various papers with lively interest and find that they shed much new light on the topic and bring out important practical aspects. Of course, the special contribution of the Franciscans will be that they infuse genuine and profound spirituality into the movement for without religious inspiration it may achieve some spectacular success but cannot accomplish much real good.

I thank you very much for the Report which I will not only treasure but use to excellent advantage. May the Conference flourish and prosper.

With best wishes

Fraternally yours,

CHAS. P. BRUEHL.

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UNITED AUTOMOBILE WORKERS OF AMERICA  
Griswold Bldg., Detroit, Michigan

December 29, 1938.

Dear Sir:

May we have a review copy of THE YOUTH MOVEMENT? We desire to review this book in the UNITED AUTOMOBILE WORKER, official publication of the United Automobile Workers of America.

You are probably cognizant of the fact that the membership in our organization exceeds 400,000, and that our weekly publication is sent to each member through the mail regularly. Our readers are primarily interested in books dealing with the "labor problem" and all social questions concerning labor.

We hope that you will bear us in mind when books of the nature indicated are published by your house.

Sincerely yours,

JOHN TATE,  
Managing Editor,  
UNITED AUTOMOBILE WORKER.

THE H. W. WILSON COMPANY  
Publishers of Indexes and Reference Works  
950-972 University Avenue  
New York, N. Y.

January 5, 1939.

Dear Sirs:

We would like to analyze and index in the EDUCATION INDEX the Report of the 20th annual meeting of the Franciscan Educational Conference. Will you therefore kindly send us an editorial review copy?

Thanking you for your courtesy and cooperation, we are

Sincerely yours,

THE H. W. WILSON COMPANY,  
JOHANNA KRAMM,  
Editorial Correspondence.

CATHOLIC YOUTH ORGANIZATION  
Archdiocesan Committee on Scouting  
485 Madison Avenue  
New York

January 5th, 1939.

Dear Father Vogel:

May I trouble you for a copy of the report of the Twentieth Annual Meeting of the Franciscan Educational Conference on Youth. If there is any charge for this publication please bill me accordingly.

Thanking you for your attention to this request, I am

Very sincerely yours,

REV. ROBERT BROWN,  
Asst. Archdiocesan Moderator.

## BOY SCOUTS OF AMERICA

National Office  
2 Park Avenue  
New York, N. Y.

December 21, 1938.

Dear Father Vogel:

I wish to acknowledge with thanks your kind favor in sending me copy of the 'Youth Movement.' I am enclosing my check in the amount of \$1.00 to cover cost of same.

May I take this opportunity of expressing my appreciation of the very worthwhile material contained in this volume.

With warm felicitations and best wishes for a holy Christmas season.

Very sincerely yours,

BOY SCOUTS OF AMERICA,  
DIVISION OF OPERATIONS,  
KENNETH E. COOK,  
Assistant to Director.

After these preliminaries the President introduced the subject of this year's Meeting—Sacred Liturgy. He emphasized the importance and timeliness of the subject and quoted the late Sovereign Pontiffs calling for a deeper study of the liturgy. He pledged the Franciscan Educational Conference, whose aim is always to be of one mind with the Church, to muster all its forces to aid in the promotion of a sound Liturgical Movement. He then called for the first paper entitled "Liturgy and the Franciscan Order," by the Rev. Hyacinth Workman, O.F.M., Franciscan Friary, 41 Metcalf Square, Ottawa, Canada. The writer was highly commended for his thorough research into history and for his bringing to light the many contributions which the Franciscan Order has made to the liturgy of the Church. A spirited discussion followed on the practicalness of the Roman Breviary, the liturgical prayer promoted and popularized mainly by Franciscan effort. The Meeting adjourned at 9.30 p. m.

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SECOND SESSION

CHATEAUGUAY BASIN, CANADA, June 27, 1939, 8.00 a. m.

The President read several communications to the members of the Conference. The first was a telegram from the Most Rev.

Bede Hess, O.M.C., Minister General, and former Vice-President of the Franciscan Educational Conference. Father Bede said: "May St. Francis bless F. E. C. and its efforts to uphold our glorious educational traditions." Another telegram from the Very Rev. Anthony Hodapp, O.M.C., Provincial of the Province of Our Lady of Consolation, contained the following message: "May every success attend your meetings." Finally, the President read the following letter from the Very Rev. Theodosius Foley, O.M.Cap., Provincial of St. Joseph's Province:

TO THE OFFICERS AND MEMBERS OF THE F. E. C.

Pax et Bonum!

Dear Brethren:

As a former member of the F. E. C. and one who is always with you in spirit, may I be allowed to offer the following suggestion for the welfare of the Order?

In going over the splendid *Reports* issued annually by you one is struck by the scholarship and enthusiasm displayed by the Friars for things Franciscan. Almost every phase of education is being touched as the years go by, and the treatment of each topic elicits the admiration of the scholastic world for the breadth and depth of our endeavors in this field.

But is it not time for us to reach the general reading public, not only scholars, and open up to the admirers of St. Francis and his followers our rich lore of hagiography? The concrete examples of our Saints and Blesseds is something which will make a tremendous appeal to our youth and the ordinary man and woman of today. These great Saints of our Order embody the seraphic spirit and manifest in their lives the ideal of St. Francis and its possible achievement in every walk of life.

Since it is true that "verba docent, exempla trahunt" could not the F. E. C. give the American people the charming attraction of such classic examples? Monographs on the style of Leon's *Lives of the Sts. and Blesseds of the Three Orders of St. Francis* critical, if you will, but not supressing the simplicity of contents and style; in a word, popular sketches of these glorious followers of our Seraphic Father, might be issued from time to time as numbers of *Franciscan Studies*. These later on could be gathered into volumes which would provide splendid spiritual reading for religious and laity. We have capable men for this work but need a fixed board of editors which only an institution like the F. E. C. can provide.

Trusting you can see your way to effect this very practical plan which will do so much to spread the seraphic spirit in America, I have the honor to be and to remain,

Yours fraternally in St. Francis,

FR. THEODOSIUS FOLEY, O. M. Cap.

Min. Prov.

The paper: "Eastern and Western Liturgies," by the Rev. Cuthbert Gumbinger, O.M.Cap., S.T.D., Monastery of Mary Immaculate, Garrison, N. Y., was now presented. The wealth of



information displayed in this the most difficult paper of the program was all that was to be expected from a deep and ardent specialist. The discussion centered chiefly on the essential differences of the Eastern and Western Liturgies and on the various interpretations of the *Epiclesis*. The advisability of sending our students to the Oriental Institute in Rome was warmly recommended.

"Liturgy in the Making, Psychological Factors" was the next paper and was read by the Rev. Edwin Dorzweiler, O.M.Cap., A.M., St. Fidelis' Monastery, Victoria, Kansas. The spirit of this paper, the unction of the reader, and the wrapt attention of the audience were suggestive of a meditation. A formal discussion written by the Rev. Cyprian Emanuel, O.F.M., Ph. D., was read by the Rev. Bernard Koebele, O.F.M., Franciscan Friary, Rocky River Drive, Cleveland, Ohio. Further discussion emphasized the importance of knowing not only the mystical or applied meaning of the liturgical ceremonies but also their original or practical purpose. The Meeting adjourned at 11.30 a. m.

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### THIRD SESSION

CHATEAUGUAY BASIN, CANADA, June 27, 3.00 p. m.

The Chairman appointed the following Committees: On Press and Publicity: Friars Dominic De St. Denis, Wilfrid Brazeau, Matthew Baran, Mathias Biedrzyski, Maximus Poppy and Alfred Carney.

On Resolutions: Friars Hyacinth Workman, Gabriel of Fitchburg, Sebastian Erbacher, Dominic Rapp, Edwin Dorzweiler and Thomas Grassmann. The General subject for the afternoon session was entitled: "Spiritual Power and Significance of the Liturgy" and it was divided into two parts as follows: I. "In Religious and Priestly Life," by the Rev. Dominic Rapp, O.M.C., St. Anthony-on-Hudson, Rensselaer, N. Y.; II. "In Catholic Action," by the Rev. Thomas Grassmann, O.M.C., Tekakwitha Friary, Fonda, N. Y. The discussion drew attention to the beauty and propriety of the liturgical functions and of many popular devotions. While deploring exaggerations suggestive of superstition in popular piety, the friars endorsed the *sana via*

*media* sponsored by the Church. In particular they favored more frequent use of the inspiring blessings contained in the *Ritual*. The Meeting adjourned at 5.00 p. m. upon the arrival of the photographer to take the official picture of the Conference.

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#### FOURTH SESSION

CHATEAUGUAY BASIN, CANADA, June 27, 1939, 7.30 p. m.

The evening session presented a symposium entitled "The Teaching of Liturgy in":

- I. "Elementary Schools," by the Rev. Brendan Mitchell, O.F.M., St. Elizabeth's Friary, Oakland, Calif.
- II. "Seraphic Seminaries," by the Rev. Louis Schoen, O.F.M., St. Anthony's Seminary, Santa Barbara, Calif.
- III. "Clericates," by the Rev. Patrick Roddy, O.F.M., S.T.D., Old Mission, Santa Barbara, Calif.
- IV. "Parish Organizations," by the Rev. Augustine Hobrecht, O.F.M., Old Mission, Santa Barbara, Calif.
- V. "High Schools," by the Rev. Kenneth Rouleau, O.F.M., St. Clement's Friary, St. Bernard, Ohio.
- VI. "Colleges," by the Rev. Victor Herman, O.F.M., A.M., Quincy College, Quincy, Ill.
- VII. "Major Seminaries," by the Rev. David Baier, O.F.M., St. Bonaventure's Seminary, Allegany, N. Y.
- VIII. "The Third Order," by the Rev. Seraphim Zeitz, O.F.M., Franciscan Friary, Green St., Cincinnati, Ohio.

In the absence of the respective writers the Rev. Patrick Roddy, O.F.M., read papers I, II and IV. Formal discussions were given by the Rev. Apollinaris Wackenheim, O.F.M., of St. Joseph's College, Hinsdale, Ill. (Read by the Rev. Edward Lutz, O.F.M.), and by the Rev. William Faber, O.F.M., of Duns Scotus College, Detroit, Michigan.

Further discussion recommended various ways and means of inculcating a love for the liturgy. In many cases the students of

our seraphic seminaries may be permitted to chant the *Tenebrae* with our Fathers in Holy Week. The *Missa Recitata* which, according to approved authorities, is more than merely tolerated by Rome, might be fostered in our institutions and by the confraternities and societies of our parishes. In our clericates the ascetical course might be built up on the liturgy. Study clubs might be formed in our seminaries and parishes and exhibitions of the liturgical paraphernalia conducted. Members of the Third Order—liturgical-minded from the very beginning—might be encouraged to recite the Little Office of Our Lady. Outstanding books dealing with liturgical subjects and suitable for clergy and laity were also recommended.

In concluding this fruitful discussion the President appointed Friars Hyacinth Workman, David Baier and Cuthbert Gumbinger, to assemble for the printed *Report* a library of liturgical works similar to the library of religious instruction which appeared in the *Report* of 1937. The Meeting adjourned at 10.00 p. m.

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### FIFTH SESSION

CHATEAUGUAY BASIN, CANADA, June 28, 1939, 8.00 a. m.

Since the President was scheduled to present his paper in this session, the Vice-President, the Rev. Thomas Grassmann, O.M.C., assumed the chairmanship. He then called for the symposium of four papers on: Associating Liturgy with:

- I. "The Study of Sacred Scripture," by the Very Rev. Thomas Plassmann, O.F.M., S.T.D., St. Bonaventure's Seminary, Allegany, N. Y.
- II. "Dogmatic Theology," by the Rev. Gentle Crowley, O.F.M., Holy Name College, Washington, D. C.
- III. "Homiletics," by the Rev. Herman Doerr, O.F.M., Franciscan Monastery, Meramec St., St. Louis, Mo.
- IV. "Pastoral Theology," by the Rev. Michael Harding, O.F.M., Holy Name College, Washington, D. C.

The discussion emphasized the solidarity and unity in the structure of the Mass exemplified especially in the epistles and gospels.



Since many of the epistles are difficult to understand, it was suggested that after reading the Sunday epistle to the people preachers crystalize the meaning in a few sentences before reading the gospel. In this way the reading of the epistles will be more profitable to the faithful.

The final paper of the morning on: "Liturgy in Practice," was presented by the Rev. Leonard Wren, O.M.C., Shrine of Our Lady, Carey, Ohio. The paper treated mainly the rules and laws of the liturgy and called forth interesting comment. All emphasized our duty of adhering strictly to the provisions of our respective *Ceremonials* approved by Rome. The Meeting adjourned at 11.30 a. m.

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## SIXTH SESSION

CHATEAUGUAY BASIN, CANADA, June 28, 1939, 3.00 p. m.

The first paper entitled: "Liturgical Values," was the contribution of the Very Rev. Athanasius Karlin, O.M.Cap., A.M., St. Fidelis' Monastery, Victoria, Kansas. Unforeseen difficulties prevented his presence at the Conference and his paper, the fruit of a real devotion to the liturgy, was read by the Rev. Alfred Carney, O.M.Cap., of St. Joseph's Military Academy, Hays, Kansas. The Rev. Ethelbert Sambrooke, O.F.M., of St. Joseph's Convent, Dorchester St., Montreal, led the discussion in which he pleaded for serial sermons on things liturgical and presented in such a way that the poetic side of the liturgy be emphasized as well as the doctrinal and spiritual. The teaching of religion, even as all our teaching, should be according to methods that appeal not only to the mind but also to the heart. To this end the liturgy might well be employed.

The final paper was on "The Mystical Body" and was presented by the Very Rev. Theodore Roemer, O.M.Cap., Ph. D., of St. Lawrence College, Mount Calvary, Wis. The friars then discussed the practical meaning of the Mystical Body emphasizing the serious concern that all should have for the welfare of the entire Church. Stress was laid on the fact that Catholic Action, so intensely sponsored by the Church today, is but a manifestation of true, practical faith in the Mystical Body. The Meeting adjourned at 5.30 p. m.

## SEVENTH SESSION

CHATEAUGUAY BASIN, CANADA, June 28, 1939, 7.30 p. m.

On opening this final session of the Conference the President announced that the Very Rev. Dr. Augustine Gemelli, O.F.M., Rector of the Catholic University of Milan, would be the guest of the Catholic University of America in the fall. His visit is to honor our Catholic University on the occasion of its Golden Jubilee. The President also informed the delegates that arrangements to have Dr. Gemelli visit their friaries might be made through St. Bonaventure's Seminary, Allegany, N. Y.

The Secretary reported three decisions reached in the special meeting of the Executive Board: 1. The request of the Rev. James Meyer, O.F.M., regarding coöperation of the Franciscan Educational Conference with the *Third Order Forum* is to be answered in a special resolution. 2. Affiliation to our Conference is to be restricted to the First Order but membership and coöperation will be gladly extended to religious communities of the Third Order. 3. Only books, pamphlets, periodicals and writings of permanent value shall henceforth be listed in the annual bibliography of the friars.

The Rev. Sebastian Erbacher, O.F.M., submitted the Resolutions which were adopted as read. Since, according to the Constitutions, only two officers are to be elected annually, elections were held for President and Vice-President. The following are the Officers for the ensuing year:

*President*, Fr. Thomas Plassmann, O.F.M., Allegany, N. Y.

*Vice-President*, Fr. Thomas Grassmann, O.M.C., Fonda, N. Y.

*Secretary*, Fr. Claude Vogel, O.M.Cap., Washington, D. C.

*Editor (Franciscan Studies)*, Fr. Marion Habig, O.F.M., Quincy, Ill.

The following friars were chosen as members of the Executive Board of the Conference: Fr. Matthew Baran, O.M.C., for the Province of St. Bonaventure, Milwaukee, Wis.; Fr. Herbert Quin, O.F.M., for the Province of St. Patrick, Dublin, Ireland; Fr. Clement Orth, O.M.C., for the Province of Our Lady of Consolation, Louisville, Ky.; Father Dominic, O.M.Cap., for the Province of St. Louis, Pointe-aux-Trembles, Canada.

The friars now considered the subject and place for next year's meeting. After a spirited debate on the merits of two subjects—literature, its modern phases and trends, and economics—the vote favored literature for next year's meeting to be held at Duns Scotus College, Detroit, and economics for the following year at Herman (near Pittsburgh), Pa.

Before adjourning, the President voiced heartfelt thanks to the Province of St. Joseph, and especially to the Very Rev. George Albert Laplante, O.F.M., Provincial, and to the Very Rev. Fr. Louis Joseph, O.F.M., Guardian of the Retreat House, for their Franciscan generosity and hospitality. In keeping with the established tradition the Twenty-first Conference was brought to a close amid the strains of a grateful *Te Deum*.

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Following the Conference the friars of St. Joseph's Province, as if they had not yet done enough for the visiting delegates, arranged a two-day outing. The first day was given over to a tour of the city of Montreal, with visits to its outstanding shrines and churches, Franciscan and Capuchin friaries. Toward evening the party arrived at the world-famous Shrine of Ste-Anne de Beaupré and spent the night at the hostel conducted by the Redemptorist Fathers. In the morning all the friars had the privilege of saying Mass in the Shrine of Ste-Anne.

After Mass the party started for Quebec visiting *en route* the Capuchin convent at Limoilou. If the friars were prevented from entering many of the beautiful churches owing to the persistent rain, they had the pleasure of exploring the quaint old city and of riding over the historic plains of Abraham. After dinner at the convent of the Friars Minor at Quebec the delegates returned to Montreal whence they entrained for the States.

CLAUDE L. VOGEL, O.M.Cap.,  
*Secretary.*

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## STATEMENT

OF THE EDITOR OF *Third Order Forum* SUBMITTED TO THE  
21ST MEETING OF THE F. E. C.

5045 Laffin Street,  
Chicago, Ill.  
Feast of St. Anthony,  
June 13, 1939.

The Very Rev. Chairman, Officers, and Members  
of the Franciscan Educational Conference,  
Chateauguay Basin, Quebec.

Very Reverend and Dear Fathers:

Should you be interested, the following statement will show the possibilities of *Third Order Forum* as a vehicle for the Franciscan message among us, including a means of purveying what the Franciscan Educational Conference may wish to offer the public.

## First: THE SCOPE

The scope of an enlarged T. O. F. would involve the following:

1. The enlarged T. O. F. would be a kind of *Homiletic and Pastoral Review* in the field of Franciscana. The homiletics and pastorals would, for the present, remain bound up chiefly with Third Order arguments.

2. A more adequate attempt would be made to retail the Franciscan message as applicable both to Franciscans of all orders and ranks in the convent and to the public at large—to the Franciscans, directly; to the public at large, through the Franciscans.

Articles both theoretical and practical on Franciscan spirituality and its exponents, in deed and with pen, and notably also articles on the socio-economic message of St. Francis, would enter consideration as the first and immediate additional feature of the FORUM.

3. Eventually, with increasing subscribership and resultant income, Franciscana of every description could find their place in the FORUM—history, missionology, science, philosophy, theology, everything on Franciscan subjects or by Franciscans.



As to the prospects for such material:

(1) The material indicated under No. 1 above, is being presented now. It would be the intention to continue devoting twenty-four pages, as now, rather exclusively to such subject material.

(2) Something of what is implied in No. 2 above has been presented in the FORUM since its inception, in the form of ascetical matter addressed to the clergy and latterly to convent communities (the Tertiary Priest's Pages, A Primer of Perfection, et al.). Of late also matters of generally informative interest to Franciscans of all ranks have been finding their way into the FORUM in larger quantity.

The social and economic message of St. Francis, hitherto treated in the FORUM homiletically as applying to Tertiaries, could and should have wider consideration as applicable to the general public in articles of an academic cast. Always we would keep in mind that the FORUM should remain a promptuarium for the "leaders in Israel" rather than become a magazine for the immediate consumption of the general public.

The thought, for the immediate present, would be to enlarge the FORUM's proportions with an additional eight pages to accommodate such new material. If this could not be done every issue, it could be done every two months, or every third month, as funds would allow.

(3) The matter indicated under No. 3 above should have to wait until the increased subscribership of the FORUM would, by bulking the income, warrant further extension of contents. Yet we would keep it in mind even now, and whet the appetite of our readership for it with sops in smaller parcels, as items of interest, notes, fillers, brief paragraphs, and the like.

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## Second: THE FUNDS

Have we the means to finance a further expansion of the FORUM in the direction of the scope outlined?

Let me say that I would be averse to any outlay which cannot be made up, at least eventually, from income on the magazine itself—subscriptions, sale of back numbers, incidental donations. I would deprecate subsidies, large or small, for the reasons, first, that the provinces are paying heavily as it is toward more impera-

tive exigencies; and second, that an organ which does not take care of itself, is by that fact rather marked as to that extent not in demand.

Likewise, I should be averse to raising the subscription price of the FORUM until it offers a relative quid pro quo in quantity.

Now, to date T. O. F. has weathered its way on its own, except for subsidies in the first three years of its existence; and there is at present a little fund set aside to back its expansion campaign.

As of May 31, 1939, the accounts stood in the black with a total balance of \$304.28.

The fiscal year July 1, 1938 to May 31, 1939 (eleven months) showed an income of \$1,086.72 and an expense of \$1,118.74. The average operating expense per month was \$101.79, the average income per month was \$98.73. With 1,130 *paid* subscribers on my files, the average cost per copy to get the FORUM published, proved to be .0900 cents, while the average income on each paid subscribership was .0877 cents.

The deficit for the eleven months totaled \$32.02.

Cause for alarm? By no means. It means that the entire expansion program of the last year cost the T. O. F. only \$32.02 in effect, since the total balance of July 1, 1938, was \$336.30. Of that amount \$300.00 had been set aside as a reserve, to back the expansion presently herein to be described. Thus, with a deficit of only \$32.02 as a result of the campaign, we have not even used up our working balance of \$36.30, not at all to speak of the reserve fund. That reserve fund is intact, for use for similar expansion endeavors in the coming year.

Be it noted too, that the income mentioned, with the exception of only \$25.00 on donations, was strictly the return on subscriptions and back numbers sold; and that it means the income on all paid subscription—annual and multi-annual; bulk (at reduced rates); foreign (frequently at great loss on exchange); paid by check (with a loss of each of five cents for service); paid at the full dollar; and paid after one, two or three duns (therefore at corresponding expense for postage and stationery). So that under ordinary circumstances there would have been a considerable surplus over last year on the strength of the income of the past eleven months.

To convey an idea of what the expansion campaign of the last year involved—so that you can judge for yourself of the FORUM's solvency:

Up to November, 1937, I had never had more than all told 750 copies of T. O. F. printed for any issue, and there were not 600 subscribers. It was impossible to get anywhere that way. The appeal of the FORUM was at that time limited to Third Order directors and priests, and it is notoriously hard to keep priests interested in paying up promptly. Also the comparative infrequency of issue tended to let interest flag. Furthermore, the FORUM was a private venture.

But a certain surplus had accumulated bit by bit over the previous sixteen years. Fr. Provincial permitted me to retain that surplus and invest it on a program of expansion.

The expansion consisted in: (1) Doubling the frequency of issue, from bi-monthly to monthly; (2) Widening the appeal to include Tertiary officers and keymen, and also convent communities. Also, the FORUM became the quasi-official organ of the National Tertiary Organization.

The immediate result of the campaign was that, largely at the instance of their Rev. Directors, some 350 Tertiary officers and key persons have become subscribers, with no expense at all to the FORUM. And as to the Sisters and Brothers, a three-months trial subscription was advanced to them, chargeable to the FORUM's sinking fund. In the course of a year 540 such trial subscriptions to convent communities have been entered on the files at the FORUM's expense. In addition some 500 further subscriptions of the same kind were extended tentatively to priests and a few lay people whose names had been made available to me as likely prospects.

These trial subscriptions caused the monthly requisition of copies of the FORUM to rise far above what the *paid* subscribership would have demanded. Thus, at the moment, 1,350 copies would amply supply my self-paid subscribership, with ample provision for my exchanges and for a reasonable supply of back numbers. But, as a matter of fact, my requisition of copies for the past five months has never been less than 1,700, while in the previous six months the order had gone up steadily from 1,000 copies to 1,700.

The additional expense for this excess in copies over those needed for self-paying subscribers ranged from \$12 to \$20 an issue. It would have been met from my sinking fund if necessary. As it turned out, the current income on new subscribers, self-paid, took care of almost the entire amount, leaving me with the sinking fund intact.

I dwell on the particulars of the expansion campaign for two reasons: (1) It will show you how the FORUM can continue to increase its subscribership in future, on which feature more presently; and (2) it shows that the FORUM has no trouble paying its way so far as that way goes at present.

As to further expansion toward 32 pages—given perhaps 200 more (self-paid) subscribers, the monthly additional eight pages could be managed without trouble, and without abating the subscribership campaign.

My printer has given me figures on an additional eight pages. The bill would require an additional \$9.50 on the first thousand copies and .50 additional on each 100 copies over 1,000. 1700 copies would thus mean an additional monthly expense of \$13.00 an issue, or \$156.00 for the twelve issue of the year.

Of course, this would suppose that the FORUM be conducted as economically as heretofore, restricting expenses to publication costs, that is, for printing, mailing, clerical work, supplies. There could be no honoraria, not even for the editor. We should need many more than 200 additional subscribers to allow for honoraria.

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### Third: THE PROSPECTS

Are there any prospects that the additional 200 paying subscribers can be found?

I regard the prospects as good.

Naturally the more I can depend on the coöperation of all concerned, the more surely will the needed 200 paying subscribers, and many more than 200, be secured.

Members of the F. E. C. as well as directors of the Third Order and the local friaries and friars shall have to promote the subscriber list with subscriptions for themselves and for, as well as from, interested persons of their acquaintance. It helps greatly to send in names of persons who will likely be subscribers, paying a trial subscription for them, or having me enter them for a trial subscription at the FORUM's expense. Such names are usually entered for three months, after which they run the routine course of renewal solicitation for another three months if necessary. By that time fifteen to twenty percent send in a renewal of their own accord. Their sponsor's name is not made known to them unless



the sponsor wishes it, and the renewal requests lack all importance. Those not renewing, go into the "morgue" till later.

Now, there is ever so much ground to be covered among us here in the United States, not to speak of the remaining English-tongued countries, before all who could be expected to take interest in our enlarged FORUM will be reached by the FORUM.

1. Thus, as of May 31, 1939, I was carrying on my files 308 clerical Franciscan addresses as paid subscribers, 43 as (unpaid) trial subscriptions, while there were 78 Franciscan addresses in my "morgue" (a reserve list of addresses of people who did not come through with a paid subscription when their trial subscription elapsed).

With the additional Franciscan angle injected in the FORUM, we may expect perhaps 100 new subscribers in the Franciscan clerical field alone. For doubtless, in addition to those now subscribing in the interest of their Third Order work, others of the class will subscribe for the general Franciscan interest, while of those who have not yet been reached at all (there are still a number of the sort) and of those who have allowed their subscription to elapse, many will come in on account of the additional interest.

2. A large field, which as yet has been poorly cultivated for the lack of names at my disposal, is the field of Tertiary priests and members of the "Fourth Order" among the clergy. At the moment I have 252 secular and non-Franciscan clergymen on my paying list, 204 on the trial list, and about 175 in my "morgue." This list covers only a fraction of secular directors of the Third Order, a diminutive number of the Tertiary priests, and practically nothing by way of priests just interested in Franciscan things. Many more of the three classes could and should be on the list. Only to think of the many non-Franciscan directors of the Third Order, fully 100 more ought to have their place on the subscriber list for what is even now the national organ of the Third Order in the country—more accurately the organ of the National Tertiary Organization.

In these matters we must learn, as Fr. General Leonardo M. Bello, O.F.M., pointed out in his recent circular, to subordinate private and circumscribed interest to the common good. With all the units of the order using the opportune time to say the opportune word for the FORUM as the organ of Franciscana among us,

not only one but several hundred new paid subscribers could be gleaned from this field.

For my part the FORUM will continue with its limited means and in its plodding way to reach out to these clerical prospects with trial subscriptions. If the FORUM campaign is abetted with subscriptions or certainly recommended prospects from this field by Third Order directors and F. E. C. members, much can be accomplished.

3. I do not have in mind too wide a circulation among the laity. But among the lay subscribers I now have (in all 401), only a small fraction of Tertiary officials and intelligentsia is included, for the simple reason that the FORUM has no direct access to these Tertiary key men—it can reach them only through their directors, and the directors do not all see that it would react favorably on the operation of the Franciscan leaven if the key Tertiaries had access to the FORUM promptuarium.

4. What I regard as the most promising feature about the past year's expansion program, is the response to it of communities of Franciscan Brothers and Sisters.

As of May 31, 1939, I had approached with trial subscriptions 540 of these communities. Of these 112 have to date taken out a self-paid subscription, 204 are still on the list with a trial subscription, while 224 have left their trial subscription lapse and are now in the "morgue."

Thus a total of 20 percent of the communities approached have taken out a subscription. It proves how fertile this field is, especially when it is noted that the 540 communities so far approached represent only a percentage of even the larger Franciscan communities, those communities, namely, which consist of ten or more members.

Gradually I hope to reach all of these sisterhoods and brotherhoods in their local communities, even the smallest. I have no way of knowing what the eventual response will be. If it is 20 percent, there will be an additional 300 subscribers from this field alone, while many of those 224 who left their subscription lapse could doubtless be expected to respond more favorably to a FORUM enlarged as outlined above.

It is needless to point out here what it would mean toward promoting and propagating the Franciscan ideal and traditions, also those bound up with the F. E. C., if we could unite all these com-

munities behind a common purpose by means of a Franciscan magazine, especially if that purpose is the reconstruction of society on the lines of the Third Order message, as envisaged by the Popes. How regrettable that we have permitted other orders to capture them and their driving power and personal material for movements much inferior in scope and means to the Third Order.

A special magazine for these communities is scarcely advisable at this period of time. My experience with the clergy of the order may warrant my saying that such a magazine could not hope for sufficient support. Then too, it would be an unnecessary multiplication of organs where there are already too many draining private and communal purses. And mainly, the tendency of so specialized an organ would be too inevitably away from one of the main, not to say the main, objective of the Franciscan Crusade—winning all things back to Christ through the Third Order Secular.

By all means let us cover as much ground as possible with the organs we have.

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#### Fourth: THE IMMEDIATE NEED

What, then, would be required of F. E. C. if it were to lend its name and coöperation toward the enlarged FORUM described above?

1. Funds would *not* be required of F. E. C., as stated above, nor from any other person or community.

It would require only coöperation in the form of promoting the FORUM's paid subscription list, abetting the editor in his campaign to reach new prospects and to make paying subscribers of them. As stated above, 200 more paid subscriptions would take ample financial care of an additional eight pages of Franciscana in the FORUM, with stress for the present on spiritual and sociological arguments.

Would F. E. C. lend its weight and influence toward speaking for the FORUM in the personal contacts of the members with priests, brothers, sisters, and prominent lay people as well as with their own communities—in personal conversation, in retreats, in their positions of authority and influence?

2. It would *not* require for the present any additional editorial

force in the sense of any further person or persons being set aside exclusively for the *FORUM*.

But additional editorial assistance would be imperative, immediately, in the form of editorial contribution.

Personally, I am perfectly content to amble along with our present limited editorial resources. Only let me state here that I find it very hard to get contributions, even of conference material, which are even in a remotely adequate way touched by the Franciscan viewpoint. I fear to make approaches for such material. I find Fathers self-sacrificing enough to help with the material, but when the material arrives, it is so pointless that it could be found in any homiletic magazine of general appeal, and then I have the choice only of rejecting it—and who wants to do that?—or of remaking it—and that too is a delicate task.

Nevertheless I have consistently through the years welcomed and bid for outside help. This year I had Fr. Basil, O.M.Cap. (10—meaning of the 10th of the 22 provincial headquarters of the National Third Order Organization) offer his series of 12 conferences on the “Franciscan Family”; for next year I have the promise of 12 conferences each from Frs. Adalbert Callahan, O.F.M. (4) and Raymond Smith (6), and there is on hand a series of ten conferences by Fr. Roger Imperiale (2).

A good biographical article by Fr. Marion Habig (5), another on penology by Fr. Eligius Weir (5), a series by Fr. Claude Mussell, O.M.C. (16), and a translation of Fr. General Bello’s essay on Mary Mediatrix lie ready for the plunge into an enlarged *FORUM* the moment that eventuality is sufficiently promising—if possible by the close of 1939.

But there shall have to be much more of this sort of editorial coöperation if we are to have a worthily representative magazine sailing with the masthead device of: Organ of the Franciscan Educational Conference and of the Third Order of St. Francis in the United States.

And this coöperation, as I see it, shall have to come from the ranks of F. E. C. members. The rest of our good Fathers do not move in circles conducive to literary effort, much less are they so situated that they are conversant with Franciscan thought—one of the drawbacks of a parochialized clergy among us.

But the fine things which the Fathers in such numbers produce year by year for the F. E. C. meetings and Reports are proof that



there is a wealth of thought available for a magazine of Franciscana and a wealth of talent capable of dispensing it.

Could there not be some arrangement whereby a program of assignments similar to that of the F. E. C. meetings might be scheduled? Not necessarily all for full length articles of 8 pages!

A few canonists could, for instance, supply material for the FORUM's Question and Correspondence department. Such Question and Correspondence matter can readily develop into articles of column, page, or several pages' length.

A chronicler and bibliographer from each of the several Observances would be a help toward achieving a complete FORUM of Franciscan information. Naturally, of only the better things!

Reviewers of current Franciscana, by Franciscans and non-Franciscans, appearing in other periodicals and publications would be an asset. Again observations on such Franciscana can readily assume the dimensions of full-sized articles of one or more pages.

*Et ita de similibus.*

Arrangement could be made once for all with the local provincial authorities for the necessary publication license for such articles. The request for such permission could be embodied in the formal recommendations annually made in the F. C. E. resolutions.

Associate editors would become necessary as the responsibility for size and contents grew. For the present the thought would be to let the responsible editorship develop naturally to that point. All, subject to your better judgment!

Proceeds? For the time being we could not think of anything like that. It took me nearly five years to roll up the \$300.00 now in my sinking fund. A statement could be made to you regularly each year at your annual gatherings, as well as to the National Tertiary Organization at the annual meeting of its National Executive Board.

The sole responsibility which F. E. C. would at this time need to assume would be that of supplying the FORUM: (1) with subscriptions, paid or prospective; (2) with writers of Franciscana.

Suggestions of any nature, on whatever point, are welcomed by the undersigned.

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In making the above statement there is no intention on the part of the undersigned to hurry matters, no importunity of any kind, not even, necessarily, a request. The statement is meant to be taken objectively, for whatever appeal it may have to F. E. C. Any exchange of amenities will arise only upon F. E. C.'s determination to use THIRD ORDER FORUM, conjointly with The Third Order of St. Francis in the United States, as an outlet for Franciscana.

With or without further assistance THIRD ORDER FORUM will do what it can to develop into an organ of general Franciscana as outlined above.

With sentiments of the deepest respect for the eminent scholarship and achievements of the Franciscan Educational Conference, I remain

Fraternally yours,

FR. JAMES MEYER, O.F.M.,  
*Editor, THIRD ORDER FORUM.*

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# PAPERS AND DISCUSSIONS

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## LITURGY AND THE FRANCISCAN ORDER

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### INTRODUCTION

“The History of the Franciscan Friars during the first two centuries and more of their existence is emphatically the History of Christendom. There was no movement of vital interest during that period in which they had no part. Theology, **Introduction** politics, art and the social condition of the people, all in some manner were touched by their influence, though their chief achievement was in the field of Catholic Piety.” Thus wrote, in the opening paragraph of “The Story of the Friars”<sup>1</sup> the beloved Capuchin Friar, Father Cuthbert, of the English Province whose recent death (March 21, 1939) has deprived the entire Franciscan family of one of its most distinguished sons, of one of its brightest lights.

To the things touched by the influence of the Friars, he might have added the liturgy, which is so inseparably bound up with the very life of Christendom as the embodiment of its faith, of its worship and of its aspirations, and the very soul and well-spring of its activity. It is true that Father Cuthbert stresses the achievement of the Friars in the field of Catholic piety. He does so in the very beautiful 6th chapter of “the Story,” but he treats of that achievement from the standpoint of popular devotional services as distinct from the liturgical worship of the Church, and we are the poorer for not being able to draw from the interesting chapter which he might have written, had it been within the scope of his study, on the part which the Order played in the liturgical movement of the 13th, 14th, 15th and 16th centuries. It is therefore from the works of others that we must cull the facts to be set forth in this paper, and which prove conclusively that the Order

<sup>1</sup> *Romanticism of St. Francis*, New Edition, p. 125.

of St. Francis has rendered signal and far-reaching service to the Church in the domain of the liturgy.

In this domain we are not pioneers: we came on the scene too late for that. But we have been reformers, in the truest and best sense of the word. We have been builders too. We have been God's instruments for a most necessary and vital task; we did that task well; Mother Church has accepted the fruits of our toil and has made them her own; she has benefited by them, for they have enhanced the beauty of her worship, they have strengthened her unity; they are destined to share her perennity; and we may be justly proud that our achievement is the groundwork upon which rests the liturgical movement of today.

The title of this paper is "Liturgy and the Franciscan Order." Let us say at once that when we have restricted the meaning of the word liturgy to make it embrace only the official worship of the Church as offered to God in the Holy Mass, the Divine Office, the Sacraments and Sacramentals, and as set forth in the Missal, the Breviary and the Rituals, the History of liturgy in the Order is a subject too vast for proper treatment in the time and space at our disposal. We shall therefore confine ourselves to one main

topic,—the part played by the Order in the liturgical life of the Church. We shall cover the period which stretches from the year 1223 to the year 1568. Brief as it is, our survey will show us that the Friars were both reformers and builders,—reformers who drew order out of confusion, and builders of a *monumentum perenne*, the Roman Breviary and the Roman Missal as they stand today.

An introductory chapter will treat of the liturgical life and spirit of St. Francis, of its imprint upon the Order, and of its final expression in the Rule of 1223 and in the Testament of the Seraphic Father. A second will treat of the history and evolution of the Breviary which the Rule of 1223 placed in the hands of the friars, and will cover the years 1223 to 1568. A third will sketch the propagation of the Breviary outside the Order. A fourth will treat briefly of the influence of the Order on the Roman Missal. A fifth will enumerate the Feasts and Offices with which the Order has enriched the Roman Liturgy. A sixth will be consecrated to the Proper of the Order in the Romano-Seraphic Breviary, Missal and Ritual. The Paper will conclude with some mention of some other contributions which the Order has made to the liturgical treasury of the Church.



The time is ripe for a complete work on the Franciscan Order and its achievements in the field of liturgy. If our humble attempt persuades a competent pen to undertake this task our labor and fatigue will be richly rewarded.

## I

### THE LITURGICAL LIFE AND SPIRIT OF ST. FRANCIS.

Thomas of Celano writes: "Francis, that man beloved of God, was wholly devoted to divine worship, never allowing to go unhonored anything that concerned God."<sup>2</sup> These words may well serve as a text to what must be said of the liturgical life and spirit of St. Francis. Two things chiefly help to account for that life and spirit,—his early training, and his ardent love of God and of Jesus Christ in the Blessed Sacrament.

1. Francis received his education from the priests of St. George's Church at Assisi. In those days the liturgical books were the principal manuals of religious instruction, and it is interesting to learn from Salimbene<sup>3</sup> that Br. Elias, before joining the Order, taught the little boys of Assisi to read the psalter. The psalter was the child's reading primer. The psalter (and more particularly the Penitential and Gradual Psalms as found in the Office books) was also the formulary of private prayer and of the satisfaction imposed by the priest in the sacrament of penance. And while the

#### The Liturgical Education of St. Francis

reading of the psalter did not perhaps give to the youthful scholar much understanding of the text or help him to apply it to dogmatic truths or to his own spiritual needs, any devout priest sufficiently learned to derive personal benefit from his Office and Mass, would be able to instil into an intelligent and piously minded boy a taste for liturgical worship and devotion. This alone is a sufficient explanation of the intimate knowledge not only of the psalter but of all the Scriptures which St. Francis manifested from the very beginning of his conversion, and which, growing deeper with the years, influenced so profoundly both his

<sup>2</sup> Th. de Celano, 320.

<sup>3</sup> *Histoire générale de l'Ordre de St. François*, François de Sessevalle, Paris, 111 rue Réaumur, pp. 246-259; *St. François d'Assise et la Liturgie*, P. Ubald d'Alençon, Saint-Etienne, Le Hénaff et Cie., 1926; *Writings of St. Francis* (Rule, Testament, Letters, etc., passim). These are the principal sources of material of this first chapter.

own life and that of his Order. "To hear him speak," says Celano, "you would think that he dwelt in the Scriptures." In the sequence of the Mass for Oct. 4, the same Celano sings of his Seraphic Father, "*Cibum capit de Scriptura.*" During his last illness the brethren said to him: "Father, you have always had recourse to the Scriptures; they have been the assuagement of your sorrows. Shall we read you a passage from the Prophets? It will make your soul rejoice yet once again in the Lord." The Saint replied: "Yes, it is good to read the testimony of the Scriptures. I have meditated them over and over again to the point that I am wholly sated with them, and need not that you read them to me."

2. Here then we have the key to his life. Thoroughly conversant with the word of God, he took it in its literal meaning. On it he built his Rule. On it he ordered his own spiritual life and taught his children to order theirs. Out of it came his devotion to the mysteries of the Man-God.

**His Zeal for the Office** Here too we have the explanation of his love and zeal for the Divine Office which in his day much more than in ours gave the place of honor to the Scriptures. With the intensely Catholic spirit which animated him he preferred to sing his praise and love of God and of his Lord Jesus Christ in the very language of the Church and according to her Ritual. Until such time as the brethren could acquire the books necessary for the chanting of the Canonical Hours, a New Testament furnished the lessons of Matins. Celano writes: "Knowing that the choral psalmody was graced by the presence of the Angels, Francis wished that all who could should assemble in the choir to sing the psalms wisely. In one of his last recommendations to his Vicar General concerning the Portiuncula, he said: "I desire that the Superiors choose to dwell there; clerics from amongst the holiest and most capable of the entire Order who know best how to say the Office, so that not only the faithful but the other brothers also may listen to them with great devotion." At Cortona, he allowed Blessed Guy to dwell in a cell apart from the brothers. But at the time of the Office he was to join the others in choir. As for his own personal conduct he writes in his Testament: "Although I am simple and infirm, I wish nevertheless always to have a cleric who will say the Office with me as it is marked in the Rule." In his retreat on Mt. Alverna he wished that Br. Leo should come

to him at midnight and wake him with the liturgical call, "Domine, labia mea aperies," and then recite Matins with him. To the very end of his life though he was so sick and so nearly blind as not to be able to read he had a brother near his bed to alternate the psalms and hymns with him, and to read the lessons and the collect for him, in order, as he said, to nourish his soul. He gave this rule to the brethren who dwelt two or three together in the hermitages; "Let them say Compline during the day towards sunset. Let them rise (at midnight) for Matins. At a convenient hour let them say Prime and Tierce, and after Tierce they may break silence and speak. Later on let them say Sext, None and Vespers at the proper hours." As to the Order in general, St. Francis imposed the obligation of the Divine Office on all the brethren, chorally in the friaries, privately when absent from choir. The clerics were to say the Canonical Hours as soon as they could have Breviaries, the Lay Brothers said the Paters. We shall see later how the Canonical Hours were to be said, but we must not fail to stress here the extreme importance of the Office in the eyes of St. Francis. From the Testament we gather that failure to recite the Office according to the Rule was tantamount to heresy,—the friar guilty of so great a crime was to be denounced and handed over for judgment and punishment to the Cardinal Protector of the Order.

Not content with the Office as imposed by the Church on all her clergy, St. Francis felt the need of singing the praises of God in a way all his own. He compiled Offices in honor of the Passion with Psalms, Antiphons, Verses and prayers of his own composition. The texts of these Offices were culled here and there in the Scriptures. Whenever necessary Francis added words of his own in order to complete the meaning or to establish the sequence of the sentences. He distributed these Offices over the various seasons of the liturgical year, Advent, Christmas, Passion-tide, Easter, the Ascension, and so forth. He did not make them obligatory on the Brethren, but we know that St. Clare adopted them.

In addition to the Office of the Passion, St. Francis composed other prayers all of which are evidently inspired by the Scripture and the liturgy; 1. **the Paraphrase of the Our Father and the Praises of God**, beginning with the words *Sanctus, Sanctus, Sanctus*, which he recited and exhorted the Brethren to recite as a fitting preparation for the Divine Office: 2. **The Salutation of the**

**Virtues; 3. the Salutation of the Blessed Virgin; 4. the Praises of God,** beginning with the words *Tu es fortis*, and **the Blessing of Brother Leo**, both written with his stigmatized hand on Mt. Alverna; and **5. the Canticle of the Sun or of the Creatures.**

There is nothing more striking in the life of St. Francis than the importance he attributed to the duty of praising God. Had he been a contemplative only and the founder of a Contemplative Order, he could not have assigned a much larger place to the Office and to the extra-liturgical prayer of praise and of contemplation. But when we consider that he was an apostle and the founder of an Apostolic Order, and that he wished to lead his brethren to such prolonged prayer, both by word and example, we must conclude that in the eyes of St. Francis prayer in these various forms is essential to the Apostolate,—its inspiration, its groundwork, its life, the secret of its success. Who shall dare to say that he was wrong? In any case we cannot be surprised that he, the poor little Man of Assisi and not some great, saintly theologian should be chosen to reawaken the piety of the faithful and to give to the Church a more perfect instrument for the praise of God.

3. The tender piety of the Seraphic Father to which the foregoing lines bear witness was only a part of his tribute to the two absorbing loves of his life—his love of God, and his love of the God-Man, Jesus Christ. And if he promoted so zealously the liturgical worship of God in the Divine Office and through his own liturgically inspired compositions, he was equally zealous in fostering both the liturgical and the personal worship of God in the Blessed Sacrament. There is no need to enlarge upon his love for Christ and for the mysteries of our Redemption. But of all those mysteries the Eucharist was dearest to him, because in it and by it the Jesus of Bethlehem, of Nazareth and of Calvary is ever with us renewing at every hour of the day and night His Birth, Life, Preaching and Death, renewing also the Sacrifice of our Redemption and crowning all his other gifts by the gift of Himself in Holy Communion.

The Devotion of St. Francis is that of a Knight, of a lover. Though he drinks his fill of the divine life which the Mass, Holy Communion and the abiding Presence bring to him, he is more concerned with what he and priests and all men owe to the Blessed Eucharist. His one anxiety is that all shall pay to the Emmanuel



of the Tabernacle, the love, the respect and the worship due to Him.

Hence the long hours of the day and night which he spent in adoration and prayer, not merely at the foot of the altar, but often leaning upon it, as near to the tabernacle as he could get; hence, too, the visits which he always paid to the Blessed Sacrament when, on his journeys, he came to a church or chapel. In his Testament he bequeaths to us the beautiful little prayer "*Adoramus te,*" which he repeated whenever he entered a church. He assisted at all the Masses celebrated in the house where he happened to be, and he counted it a serious fault not to do so if no obstacle stood in the way. He loved to act as deacon at Solemn High Mass and to sing the Gospel. History records two great occasions on which he did so with tender devotion,—on the Christmas Night at Greccio, and during the General Chapter of 1219.

No definite testimony as to the frequency of his Communion has come down to us, but we are told that when receiving the Body of Christ he comported himself so devoutly and so reverently as to communicate his devotion to others. Wishing that his tertiaries should react against the lack of faith which almost universally kept Catholics away from the Holy Table, he commanded them to receive Holy Communion at least thrice in the year,—at Christmas, at Easter and at Pentecost. In his letter to the Rulers of Peoples, he exhorted them "to put aside all worry and disquietude and to partake with love of the Most Holy Body and Blood of Our Lord Jesus Christ." His love for Christ in the Eucharist expressed itself in zeal and devotion for all that concerned the Church, the Tabernacle, the Altar, the Sacred Vestments and Linens, the Hosts that were to be consecrated at Mass, the Priest ordained to offer the Holy Sacrifice, and, in a word, for everything that had some relationship to the August Sacrament. Nothing in the entire range of Eucharistic literature is more beautiful and more touching than the writings of St. Francis. No one has written of the Blessed Sacrament more sublimely than he. No one has pleaded more feelingly and more eloquently than he for the love and respect and worship due to Jesus Christ in the Eucharist. Four of his letters have been aptly named Eucharistic, but concern for the Eucharist is expressed a hundred times in his Rules, his Testament and his Exhortations. For the matter of a Priest's

Retreat a preacher need not go farther afield than the writings of St. Francis and the Holy Scriptures. One quotation must suffice. In his letter to the Guardians he says:

I beg of you more than if it concerned myself: as far as it behoveth and you shall deem it good, humbly beseech all clerics that they revere above all things the Most Holy Body and Blood of Our Lord Jesus Christ and the most holy words, both spoken and written, with which they consecrate His Body. Let them look upon as most sacred the chalices, corporals, the apparel of the altar and all that is connected with the Sacrifice. And if anywhere the Most Holy Body of the Lord is wretchedly lodged, let them remove it, as the Church ordains, to a more worthy place. Let them carry it with great veneration and administer it prudently to others.

Practising what he preached, yet never forgetting the claims of Lady Poverty, St. Francis made it a duty to see that churches, altars and all sacred furnishings should be clean and decent. Immediately after his conversion the first manifestation of his love for Christ was his zeal in restoring three dilapidated churches, St. Damian's, St. Peter's and Our Lady of the Portiuncula. On his journeyings he and his brethren swept and cleaned all ill-kept churches which they had entered to pray. He had irons made for the proper confection of the hosts to be used in the Divine Sacrifice, being grieved to find in many places that they were too unshapely for their heavenly purpose. He often charged his brethren with precious ciboria which were to replace those in which the Body of Christ could not be worthily kept. He enlisted the services of St. Clare and of her daughters for the making of altar linens, corporals, burses and other accessories of the Holy Mass, some of which she sent to various churches in the neighborhood of Assisi, while she gave others to the friars that they might leave them where they were needed.

St. Francis often complained that he found the Body of Christ kept in unbecoming places. While we cannot gather from his writings what he considered unbecoming places we know from contemporary history that the Blessed Sacrament was often relegated to cupboards or closets away from the altar or to the credence table, without regard to the respect due to it. It is not claimed for St. Francis that he inaugurated or restored the practice of placing the Blessed Sacrament in receptacles artistically designed, richly decorated and honorably situated near or over the altar in such a way as to command the attention and veneration of the faithful. But he most certainly did promote that practice wher-

ever he went. His wishes became a law for the Order in 1230 when the General, John Parenti, ordained that the Blessed Sacrament should be kept in ivory or silver ciboria and placed in tabernacles under lock and key. Thanks in great measure to the influence of the Order the better usages of the Church in this matter at length prevailed and became the general practice which is now made obligatory in the Code of Canon Law.

Though we have greatly transgressed the limits which we set ourselves for this introductory chapter of our paper, we must not close it without a brief mention of our Seraphic Father's veneration for the priesthood. It has been canonized with him and enjoys pride of place in the Office of his feast which so appropriately begins with the Antiphon (I Vesp. in the Franciscan Breviary) "*Franciscus vir Catholicus et totus Apostolicus Ecclesiae teneri fidem Romanae docuit, presbyterosque monuit prae cunctis revereri.*" His esteem, his respect, his love for the priest rest upon the most solid theological reasons which no one has set forth more accurately than he. So exalted is the priesthood which man shares with Christ that the humility of St. Francis will not allow him to receive it. So great is the priest that Francis would pay respect to him before the angel or saint from heaven whom he might meet in the priest's company. "If I should happen to meet together a saint come down from heaven and a poor little priest, I would begin by rendering homage to the priest, I would run to kiss his hand, I would say, 'St. Laurence, please wait, for these hands touch the Word of Life and possess a Divine Power'." How pressingly but also how respectfully he besought his brethren who were priests and all priests to celebrate the Holy Sacrifice worthily, holily and with all regard for the Body and Blood of Christ, with a pure intention and for God alone! In his eyes a priest who touches with his hands and who receives upon his tongue and into his heart the triumphant and glorious Body of Christ should emulate the purity and the holiness of the Blessed Virgin Mary who bore Him in her chaste womb and of St. John the Baptist who dared not lay his hands upon the head of the Man-God.

He inculcated his own deep, loving respect for the priest upon all his children and upon all the faithful. He regarded and asked them to regard only the sacramental character of the priest and not his personal qualities and defects,—the priest was always a priest in spite of moral failings and of unworthy conduct, he was always

the Minister of the Body and Blood of Christ. We may attribute to St. Francis and to the spirit he bequeathed to his Three Orders a preponderant share in the victory of the Church over those heresies of the Middle Ages which denied to sinful priests the powers and the respect belonging to their sacred dignity.

## II

### HISTORY AND EVOLUTION OF THE BREVIARY IN THE HANDS OF THE FRIARS.

A. *From 1223 to 1280*

B. *From 1280 to 1568*

#### A

1. We are now sufficiently enlightened to see the appropriateness of the choice which God made of St. Francis, the *Vir Catholicus et totus Apostolicus*, to be the fore-runner of the movement which was to give the Latin Church a single Missal and Breviary and, while enhancing the dignity and beauty of her liturgy, cement more firmly her unity of faith and action through uniformity in prayer and sacrifice. Let us take the Breviary first. A very brief sketch of the history of the Divine Office from the beginning of the Church till the thirteenth century will permit us to appreciate the importance of the service rendered by St. Francis and his sons to the cause of liturgical worship in the Church.

The Divine Office originated with the Church itself in the assemblies of the first Christians. As their common tribute of prayer to God they chanted the Psalms, ending with the Our Father which was said by the president. From the early years of the fourth century the monks of the Egyptian deserts, combining prayer and penance, recited, standing, the entire Psalter during the silent hours of the night. St. Pacomius reduced the psalmody to more reasonable proportions (*humanum dico*) and later on St. Basil replaced the Egyptian Office by that which is still recited in the monasteries of the East. In the sixth century St. Benedict introduced into the West a new liturgy inspired alike by Eastern and Western customs, and better adapted to the normal capacity of man. The *Opus Dei* as drawn up by St. Benedict was



accepted in nearly all the monasteries of the East. Meanwhile at Rome a local liturgy, different from that of St. Benedict though borrowing from it and having many points of contact with it, was elaborated by St. Gregory the Great. As early as the seventh century this Roman Liturgy penetrated into the countries of the Frankish empire. But local customs were too deeply rooted to give way to the newcomer. Many of them were first inserted as supplements in the Roman Office books. Later on, in the ninth century, they were incorporated in new editions some of which found their way back to Rome, where diversities in the manner of celebrating the Office had crept into the great basilicas. In the course of time many of the Gallic particularities were adopted by the Roman churches, and it is not easy to determine in the Offices from the ninth to the thirteenth centuries what is pure Roman and what is foreign. It is certain that these additions made the Offices very long. Private recitation was a very difficult task. It was also very inconvenient to move the Office books from place to place as it became increasingly necessary to do. For this reason and also because of the ever growing demands of the Church upon the time of the Curia Pope Innocent III abridged considerably and simplified the Office for the convenience of the Papal household. If, as some contend Saint Gregory VII is the author of the Curiae Breviary, it is certain that Innocent III re-edited it and condensed it into one volume which received the name of Breviary.

Here, then, we meet for the first time the Office of the Roman Curia, as distinct from that of the Roman Basilicas. Dom Cabrol remarks that this Breviary of the Roman Curia should have been called a *Plenarium* as it contained under one cover the entire Office for which hitherto several books had been employed. It was St. Francis who popularized the actual signification of the word Breviary when he used it to designate the book which contains the Office of the Papal Court, which was itself, as we have said, an abridgment of the Office chanted at the Lateran Basilica. The edition of the Office of the Papal Court in use when St. Francis founded his Order was that of Innocent III, which was entitled *Breviarium secundum Romanae Curiae Consuetudinem*.<sup>4</sup>

<sup>4</sup> For this Historical Sketch of the Breviary till the year 1223, see Fr. Arsène Le Carou, *L'Office Divin chez les Frères Mineurs au XIII<sup>e</sup> Siècle*, Paris, Lethiellieux, 10 rue Cassette, pp. xxxiii-xxxiv. See also the *Catholic Encyclopedia*, Vol. II. "Breviary," pp. 773-774.

The situation, briefly, was this; although they had a common fund, there were distinct Offices in the various Roman basilicas and churches. There was also at Rome the Curial Office. Elsewhere, the Offices of St. Benedict and St. Gregory the Great were charged with additions which local piety and custom had introduced, and the Office varied not only from country to country and from province to province but often enough from one church to another in the same diocese or city. What then was St. Francis to do when he desired to oblige his brethren to the daily celebration, both choral and individual, of the Divine Office?

2. From the Rule of 1220 which sets forth the customs in force in the Order since its beginnings we learn that Francis ordained "that all the brethren, both clerics and lay-brothers shall say the Divine Office, the praises and prayers to which they are bound. The clerics shall perform the Office and say it for the living and the dead according to the custom of clerics . . . and they may have the books necessary to perform their Office." But, as we have said, the custom of the clergy varied from place to place and as the numbers of the friars and of their foundations continued to grow, the inconvenience of this variety was more and more keenly felt, especially at the General Chapters of the Order of which the choral celebration of the Office was one of the most edifying features. St. Francis, lover of peace and concord as he was of the beauty of divine worship, saw the necessity of a uniform manner of reciting the Office and of adapting it to the purpose of the Order. The Office must be properly performed both chorally and privately, but it must not be so long as to interfere with the missionary activity of the brethren.

In seeking the solution of his problem St. Francis, no doubt, consulted Cardinal Hugolino, his friend and the Protector of his Order, a member of the Roman Curia and a liturgist of no mean repute. It is more than likely that these two ardent lovers of the Church, who knew her needs and desires better than any, extended their discussion beyond the immediate question of the Office to be adopted by the Order to the advantages of a uniform Office for the entire Church. And why should not the movement towards uniformity spring from the very centre of unity, the Pope himself, who followed a Breviary of recent date, adapted to the requirements of the day? Be this as it may, St. Francis, in

his final Rule of 1223, settled the matter once for all. "Let the clerics perform the Divine Office," he wrote, "according to the order of the Holy Roman Church, except the Psalter." (Chap. III, init.)

Fr. Arsène Le Carou, O.F.M., of the Province of Aquitaine in France, takes these words of the rule as the text of his disquisition, *L'Office Divin chez les Frères Mineurs au XIII<sup>e</sup> Siècle*, which he presented to the University of Freiburg in Switzerland as his thesis for the obtaining of his Doctor's degree in Sacred Theology. Every page of it bears witness to patient research and to intimate knowledge of every phase of the question. He has drawn upon an imposing array of the best authorities, among whom are Mgr. Batiffol, Dom Baumer, O.S.B., Bishop Hilarin Felder, O.M.Cap., Fathers Eusebius Clop, Antoine de Serent, Hugo Dausend and Willibrord Lampen, all O.F.M., upon various historical and liturgical reviews, and particularly upon the *Franciscanum Archivum Historicum* which has published documents of the first importance. A rich bibliography is to be found on pp. xxix-xxxii. Fr. Le Carou's main conclusions have been accepted by competent judges, and though he does not claim to have said the last word on a matter so complex, he is recognized as one speaking with authority. This chapter of our paper is a very brief summary of his disquisition.

He begins by saying that those words of the Rule: "Let the clerics perform the Office according to the order of the Holy Roman Church, except the Psalter," should be written in letters of gold in the history of the Roman Breviary.

**Tremendous** They were, as we have seen, an innovation in the  
**Import of** legislation of the Order itself, and they inaugu-  
**This Precept** rated a transformation in the liturgical prayer  
**of the Rule** of the Church. They imposed upon a young and  
 vigorous religious family the liturgy of the

Roman Curia. That religious family was to penetrate into every country of the world and to exercise everywhere a tremendous influence, thanks to the great number of its sons who were raised to the episcopate; thanks to the friar students who invaded the universities; thanks also to its apostolate and to the learning and sanctity of so many of its members, who were thereby enabled to convince clerics all the world over of the advantages of a Brevi-

ary such as theirs. Thus did the Order of St. Francis make the fortune of the Roman Liturgy, and in particular of the Roman Office. Truly the precept of the Rule, *De Divino Officio*, marks a step forward in the history of the Breviary in general; it is particularly the turning-point in the history of the Roman Breviary.

That precept of the Rule and the change which it introduced were complained of by many of the brethren who wished to cling to the first traditions of the Order. But the approbation of the Rule made the change definitive. And not the Order only, but the Church itself benefited by it, because it gradually brought about liturgical unity wherever the Roman rite is followed. The better co-ordination of the Breviary by the friars, the more reasonable length of the daily Office, the gradual elimination of the many additions which had made the recitation of the hours so burdensome and tedious,—all this led many of the secular clergy and not a few Religious Orders to adopt it. In due time it was imposed on all the basilicas and churches of the diocese of Rome, and finally, after its reform by St. Pius V in 1568, was made obligatory throughout the Latin Church, with the few notable exceptions of Breviaries which enjoyed an existence of more than two hundred years.

3. This is perhaps the best place to draw attention to those words of the Rule "*Excepto Psalterio*." Why did St. Francis wish the Order to adopt the Office of the Holy Roman Church (the Curia) in all but its psalter? Did he foresee that one day the Roman Church would herself adopt the psalter he had chosen for his brethren? There is no need to make this claim for the Seraphic Father. It suffices to recall that practical sense of realities and necessities which so characterizes him.

The psalter then in use in the Papal Chapel was the first version of St. Jerome, published in the year 383 or 384. It was called the Roman Psalter because it had been adopted in the Roman churches. In 389 St. Jerome revised his first version on the text of the septuagint in order to reproduce as perfectly as he could the original Hebrew, which their Greek version had faithfully followed. This new version became known as the Gallican. It was early adopted in Ireland, and later on throughout the empire of Charlemagne, to which fact it owes its name. St. Francis chose it in preference to the Roman Psalter because it was the more widely



known and followed. There would have been great confusion if the Order had adopted the Roman Psalter when the people and the brethren themselves knew no other but the Gallican. Thus did St. Francis save the ancient Gallican version of the psalter which, though not perfect, was better than the Roman, and had been consecrated by long usage, being at the same time the book of reference for the preachers of many generations, the Reading Primer and the Manual of Religious Instruction in the Middle Ages. In choosing the Gallican Psalter Francis was guided by Cardinal Hugolino. And his choice was approved with the Rule which embodied it by Honorius III, himself a famous liturgist.<sup>5</sup>

4. The stage was now set for the liturgical action of the friars. The Rule had determined the form of the Office which they were to say. It had given them the Breviary they were to use. Some four or five years elapsed before they received it.

**The First Franciscan Breviary** The first Romano-Seraphic Breviary dates most probably from the year 1227, and bore the title "*Breviarium Fratrum Minorum secundum consuetudinem Sanctae Romanae Ecclesiae*." A copy of it exists today at the Franciscan friary at Munich, in the archives of the Province of Bavaria. This convent being dedicated to St. Anne, the codex is known as the *Codex Stae Annae*.<sup>6</sup>

Internal evidence, e. g., the importance given to the Office of St. Paul, June 30, and an Office for the Dedication of the Church of St. Pancratius which stood behind the apsis of the Lateran Basilica, led to the conclusion that it was transcribed at Rome directly from authentic copies of the Roman Breviary. There is some discussion as to the exact date of this first Franciscan

<sup>5</sup> *re* Psalter, cfr. *Liturgia*, Paris, Bloud et Gay, 1935, p. 416.—*re* reasons for St. Francis' choice, cfr. Fr. Willibrord Lampen, O.F.M., "La Pieta liturgica di S. Francesco," *Rivista Liturgica*, p. 262, III.

<sup>6</sup> Bishop Felder describes it as follows: It is a Franciscan Breviary of the thirteenth century. It has 361 leaves, not numbered, on superfine parchment. Each leaf is 19 x 13 cm. The part written on 15.5 x 10. Writing on both sides of the leaf, 50 lines to a page. The noted sheet generally has ten musical bars. Apart from a few additions of minor importance, the manuscript is the work of a single copyist. The text is written in minuscule Lombard characters, in black ink, with precise art and perfection; the illuminations are in red and blue. The musical notes written in cheironomic neumes are inserted on bars of four lines. The Rubrics are in red. The binding of the manuscript is recent—in red pressed leather. On the cover is inscribed: E. S. 292 a; inside on the verso of the first sheet, XXVI." Cfr. *Officia Rhythmica SS. Francisci et Antonii*, ed. P. H. Felder, p. 77.

Breviary. All critics are agreed that it was composed before the year 1250, as it does not contain the feast and Office of St. Clare canonized in 1255. Bishop Felder thinks that it was composed between 1227 and 1234, after the canonization of St. Francis in 1228. He says that the copyist had come to page 281 when the Office of St. Francis was composed, that he transcribed it at once on pages 281-285, and then went on to finish his task. Fr. Le Carou favors the year 1227. He maintains that in keeping with the habits of copyists, a certain number of pages after the important parts of the Breviary were left empty for possible additions (in this case two sheets), and that after the canonization of St. Francis, our copyist utilized the space between the Lec-tionary and the Sanctoral to insert his Office. Had he possessed the Office of St. Francis when he wrote the Sanctoral there is no reason why he should not have inserted it at its proper place. But having received it only after his work was done he simply transcribed it on the two empty sheets 281 and 283. For the Office of St. Francis and for any other additions, he had his Breviary by him, and made them when necessary. Fr. Le Carou therefore places the transcription of this Breviary between 1223 and 1228, before the canonization of St. Francis. He prefers the year 1227 because of the inscription at the head of the Pascal Tablets: *Hic incipit Tabula Anni Domini MCCXXVII*. The copyist would naturally make his tables begin at the first year for which they would be needed.

We are now able to visualize the first Breviary of the Order as imposed by the Rule of 1223. The contents are arranged as follows:

- |               |                                                                                                                                                                                                                                                         |
|---------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Foll. 1-5:    | <i>Calendarium.</i>                                                                                                                                                                                                                                     |
| Foll. 6-11:   | The Ritual of Extreme Unction, the Office of the Dead, the Visitation of the Sick, the Mass of Burial. This part is inscribed, " <i>Ordo minorum Fratrum secundum consuetudinem Romanae Ecclesiae ad visitandum infirmum.</i> "                         |
| Foll. 12-226: | <i>Antiphonarium pro cursu totius anni.</i> This Antiphonary contains all that is proper to each day of the year: Antiphons, Responses, Verses, little Chapters, Prayers, Rubrics. This part is inscribed, " <i>Ad honorem Omnipotentis Dei et Bea-</i> |

*tae Virginis incipit Breviarium Ordinis Minorum secundum consuetudinem Sanctae Romanae Ecclesiae. Alleluia, Alleluia, Alleluia."*

- Foll. 227-228: *Officium Beatae Mariae Virginis.* All the rubrics concerning it are to be found on these pages.
- Foll. 229: *Incipit officium de Benedictione mensae. Benedictiones et Absolutiones pro Matutinis.*
- Foll. 230-281r: *Lectionarium*, containing the lessons taken from Holy Scriptures and the Homilies of the Fathers for the whole Temporal.
- Foll. 281v-285: The proper Office of St. Francis, with musical notation, added as a supplement and after the Breviary was finished.
- Foll. 286-321: *Incipiunt Festivitates Sanctorum per totum Annum.* The part of the Codex Stae Annae contains only the legends of the Saints.
- Foll. 322-329: *Incipit Hymnarium per totum annum.*
- Foll. 330-353r: *Psalterium.*
- Foll. 353v-355: Various Chants: Kyrie fons Bonitatis, Gloria in excelsis Deo.
- Foll. 356-361: Lessons from the Common of the Saints.

This first Franciscan Breviary is not the conveniently arranged volume with which we perform our Office today, but it was an improvement which gave the friar all his Office within the covers of one book, not too heavy to be carried on a journey and often provided with a ring and chain by which it might be attached to his cord or hung from his neck.

5. Learned writers, among them Ralph of Tongres (x 1403) and Mgr. Batiffol, regret that the friars did not adopt the Office of the Lateran Basilica, the Mother Church of Christianity. But they also complain that the Lateran Office itself had been profoundly modified since the eighth century, the period of its greatest perfection. They would wish that the Roman Pontiffs had safeguarded it even against the inevitable changes which varying times and circumstances bring about. Naturally, then, these authors condemn both the introduction of the Curial abridgment in the twelfth cen-

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Breviary  
against Its  
Critics**

tury and its propagation by the Minors in the thirteenth and following centuries. In their eyes the friars are destructive revolutionaries and not, as they really were, the Missionaries of the Roman Liturgy.

It is true that St. Francis adopted the Breviary of the Papal Court in preference to that of the Mother of Churches. But he does so because the Pope and the Church are one, and both will endure even though the Roman Churches should crumble and disappear. In the Pope the Church will continue to live, and the Pope's prayer will remain the prayer of the Church. It is the true Catholic instinct which led Francis to adopt the Pope's Breviary for himself and his children. He hitched his wagon not to a star, but to the sun itself.

Neither is it true that St. Francis weakened in any way the existing unity (such as it was) of liturgical prayer when he chose the Breviary of the Curia and set his friars at variance, as it were, with the Mother Church. For the very studies which have been undertaken to decry the liturgical influence of the Order have served to bring out this one most important point,—that notwithstanding the divergences and adulterations which made the reform of Saint Pius V desirable, the unity of the Roman Liturgy suffered less at the hands of the friars than it did in the hands of those who took it from them, or in the hands of those who clung to local liturgies. And though the words of the Rule, *faciant officium secundum ordinem Sanctae Romanae Ecclesiae* refer to the Office of the Curia, they may be equally applied to that of the Lateran Basilica. For the Curial Office is not a new one, distinct from the Lateran Office. It is built on the same lines; it is an offspring of that Office, an abridgment of it, having its hymns, prayers and lessons (which latter were shortened here and there), but closely following it throughout, omitting rather than changing. As Dom Gueranger says, "St. Gregory VII abridged the Order of the prayers and simplified the Breviary for the use of the Roman Court."<sup>7</sup> The Curial Breviary was the Roman Breviary shorn of what was simply ornamental or suitable only to the more elaborate ceremonial of the great basilica, and modernized to meet the new requirements of the times. The Curial Office is doubly

<sup>7</sup> *Institutions Liturgiques*, 2e ed. 4 vols., Paris, Palmé, 1878; in hoc loco, T. I. p. 325. Elsewhere, Dom Gueranger bears witness to the Romanity of the Franciscan Breviary. Dom Gueranger, as it is evident, attributes the innovation of the Curia Breviary to Gregory VII, not to Innocent III.



Roman, being the direct issue of the Lateran, and the work of one if not of two great Popes—Gregory VII who is said by some to have elaborated it, and Innocent III who at least re-edited it in better and more practical form. St. Francis then could justly claim that the Office he gave to his brethren was the Office of the Roman Church.

Father Le Carou proves all this by a careful study of the *Codex Stae Annae*. He examines the Offices of the week of September 30 to October 7, and tells us how in the year 1260 the friars, in the larger houses of the Order, recited or chanted the various Hours or ferias, on Sundays, on Saints' days which had only three lessons, on those which had nine, on the solemn feast day of St. Francis, and on the days during the Octave. He gathers valuable information from the *Ceremoniale Ordinis Minorum Vetus-tissimum* which was drawn up between the years 1254 and 1260, and made obligatory on the Order by a decree of the General Chapter of Narbonne in 1263.

Then, with the help of the *Ordo Officiorum Ecclesiae Lateranen-sis*, published in 1143, of the *Ordo Romanus XI* also written that year for St. Peter's Basilica, and of the *Opera Omnia* of Thomasius which contains the Antiphonary of St. Peter's, Fr. Le Carou reconstructs the Offices chanted at these two great Roman Basilicas. He found that though they had a good deal in common, they differed in many important respects,—in the structure of the Hours, in the contents and in the order thereof. They were two distinct Offices. He had begun his task hoping to show that the Franciscan Office was the legitimate offspring of both. He was forced to conclude that it could claim close relationship with but one, the Lateran, as abridged in the Curial Breviary of the Popes.

Fr. Le Carou only makes this momentous affirmation after long and patient study of all his sources. And by confronting them one with the other (pp. 62-68, *op. cit.*) he allows us to see for ourselves that the Office of the Curia cannot have come from St. Peter's, but from the Lateran, and that a comparison of the Lateran Office of the twelfth century with that of the Curia and that of the Minors in the early thirteenth establishes the intimate relationship which exists between all three. The friars had indeed adopted the Office of the Holy Roman Church.

6. In what way did they make it the instrument of their work and of their influence in the Church? Let us begin by saying that they proceeded at once to organize the worthy choral

**The Choral Office of the Friars** celebration of the Divine Office. They chanted the Hours wherever possible. The chant was suppressed only in times of interdict during which, by virtue of a bull of Honorius III (March 29, 1222), they recited the Office behind closed doors and in a low voice. In 1230 Breviaries and Antiphonaries, revised "*secundum ordinem*," were sent by the General Chapter of Assisi to all the Provinces. Thus both private and choral recitation of the Office was provided for.<sup>8</sup> Meanwhile in Germany, France and England, the Office is chanted with great solemnity. The first act of the German friars in their Provincial Chapter at Worms in 1222, is to make regulations for the splendor of the Divine Office. And because they have not yet a church and choir, the Cathedral Chapter places its own specious choir at their disposal and retires to a smaller one. "*Fratres vero Ordinis Missam celebrantes et chorum contra chorum certatim cantantes, Divinum officium cum magna solemnitate peregerunt.*"<sup>9</sup>

The friars arrived in France in 1217. They are at Paris in 1219. When after many vicissitudes they are finally housed, they are able to exert a happy influence both in and outside the University. In the field of liturgy this influence is mostly due to Julian of Spire, former Chapel-Master to St. Louis IX. The holy King often assisted at the Offices of the friars, and was delighted with their beautiful singing for which he gave a gracious and amusing explanation. "*Fratres Minores propterea bene cantant, quia vacui sunt, et habent parum comedere.*"<sup>10</sup>

Like their German brethren the founders of the English Province are pupils of Julian of Spire. They reach England in 1224, and though few in number, they sing the Midnight Office. Of the English Province Bartholomew of Pisa writes, "*In hac angliae Provincia Fratres semper fuerunt et sunt ad Divinum Officium, Missas et alias ordinationes nostri ordinis ordinatas; propter quae Deus eos auxit numero, bonis temporalibus, et scientia.*"<sup>11</sup> The other Provinces of the Order are equally zealous for the choral Office. The friars are still under the spell of God's Chanter, the

<sup>8</sup> Le Carou, *op. cit.*, p. 193.

<sup>9</sup> *Chronic. F. Jordani*. An. Franc., tome I, p. 6, quoted by Le Carou, *op. cit.*, p. 200.

<sup>10</sup> *Tabulae Exemplorum secundum ordinem alphabeti*, ed. J. Th. Weltzer, Paris, 1926, 4., vide *La France Franciscaine*, 1928, p. 199.

<sup>11</sup> *De conformitate Vitae B. Francisci*, Tome I. Anal. Franc., IV, p. 546.

Seraphic Father, and of the solemn Offices of the General Chapters wherein he was their joyous leader.

7. But it soon became evident that the Breviary for private use was unwieldy and otherwise inconvenient, and that the Choir Books themselves were not easy to follow. Both were divided into several distinct parts and in the chanting or recitation of a single Office the friars were obliged to go from one to the other, as may be seen from the table of contents of the Codex Stae Annae.<sup>12</sup> The

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Private Use**

question of a reform thrust itself upon the Order. It was felt that while keeping intact the deposit confided to it by the Roman Church, the Order could justifiably adapt it to both its conventual and its missionary life. The adaptation of the Breviary to conventual life was happily effected through the inestimable *Caeremoniale Ordinis Vetustissimum*, the work of Bl. John of Parma, promulgated, most probably, at the General Chapter of Genoa in 1264, and most certainly before that of Pisa in 1263, which enforces its observance.<sup>13</sup> The adaptation of the Breviary to the missionary life of the friars was accomplished by Haymo of Faversham who governed the Order from 1240 to 1244. With the authorization of Gregory IX, he published the "Second Edition" of the Franciscan Breviary. It is a great improvement on its predecessor. The rubrics are rendered more precise, clearer, and are interspersed among the Offices for which they are needed. The various parts of each Hour (opening invocations, hymns, antiphons, chapters, responses) are brought from the distinct sections of the old Breviary and made to follow each other in proper order in the Hour itself. The Psalter is left untouched, the rest (collects, lessons, responsories) is conveniently arranged, following the Calendar, in the two main parts of the Breviary,—the Temporal and the Sanctoral. Needless to say that the Antiphonaries for choral use were also re-edited on this plan.

Haymo of Faversham has been blamed for unduly abbreviating the lessons. He did not do so. His Breviary contained the lessons as abbreviated by Innocent III. It is but a rearrangement of the Breviary of the Curia given to the Order in 1223. Chroniclers are loud in their praises of Haymo, and of his influence on the fortunes of the liturgy, in particular on the Divine Office.<sup>14</sup>

<sup>12</sup> V. pp. 16 f. of this paper.

<sup>13</sup> Le Carou, *op. cit.*, XVI-XVII.

<sup>14</sup> Le Carou, *op. cit.*, pp. 192, 193.

8. In recommending the Breviary of Haymo, to the Custodes and Guardians of Tuscany, his second successor, Bl. John of Parma, complained that some of the Brethren were changing both the text and the chant of the Office, and abandoning the venerable traditions of the past in order to introduce extraneous matter. He ordered them to conform in all things to the Missal and Breviary which had been corrected by his holy predecessor Haymo and approved by the Apostolic See. They must add to the Breviary only those things which have been since approved by the General Chapters.<sup>15</sup> St. Bonaventure succeeded Bl. John of Parma in 1265. Four of the six General Chapters at which he presided published decrees concerning the liturgy. The tenor of them all is that uniformity must be maintained, that the Rubrics and Ceremonial must be observed, that the brethren must cling to the Roman Tradition. The Chapter of Assisi in 1279 ordered the friars to abandon the Feast and Office of the Blessed Trinity because it was contrary to the tradition of the Roman Church.<sup>16</sup>

9. The most notable innovation which the Order accepted was the introduction of more feast days into the Calendar. That of the Blessed Trinity first adopted at the Chapter of Narbonne in 1260, and suppressed for the reason given above in 1279, is restored to the Breviary by John XXII in 1334. The feast of Corpus Christi was introduced, probably in 1264, in which year Urban IV made it obligatory on the Latin Church. The Sanctoral in addition to St. Francis took in St. Anthony, St. Clare, St. Elizabeth of Hungary, St. Dominic, St. Peter Martyr, St. Bernard. Between 1257 and 1260 some thirteen Saints' Office are raised to a higher rite. The Chapter of Assisi, in 1269, decreed that the feast day of a Saint in whose honor a church is dedicated should be kept there with a solemn Office.

The effect of these additions to the Sanctoral was the omission of the supplementary Offices. Some critics attribute the addition of the Saints' days of higher rite, to a desire to escape the supplementary Offices. They are wrong. Only the more solemn feasts dropped those supplements. Ordinary Saints' days with

<sup>15</sup> Le Carou, *op. cit.*, pp. 193-194.

<sup>16</sup> Le Carou, *op. cit.*, p. 195.



nine lessons omitted only the Office of the Dead (Vespers, Lauds and a Nocturn at Matins). The General Chapters simply wished to celebrate the feasts of the Order and to honor the Saints of those Orders which honored ours.<sup>17</sup> With Fr. Le Carou we may sum up the history of the Franciscan Breviary from 1223 to 1280 as follows:

- 1) In 1223 the Friars receive the Breviary from Honorius III by virtue of Chapter III of the Rule.
- 2) From 1223 to 1240 they follow this Breviary, and try to adapt it to both their Conventual and Apostolic life.
- 3) From 1240 to 1280, thanks to Haymo of Faversham, Bl. John of Parma and St. Bonaventure, the Breviary is first corrected, reformed and enlarged in keeping with the twofold vocation of the Order, and with evident pre-occupation to maintain uniformity of Ritual and traditions both of the Order and of the Roman Church.

## B

### *From 1280 to 1568*

10. The initial period of the history of the Franciscan Breviary which we have surveyed is characterized by preoccupations of fidelity to tradition and ceremonial. These preoccupations gradually disappear as other problems solicit the attention of the friars,—the residence of the Popes at Avignon, the Great Schism, and the twofold tendency in the Order on the questions of poverty and of the observance of the Rule. Not that there is any notable relaxation in the liturgical fervor of the Order. Both general chapters and provincial statutes continue to insist on the worthy celebration of the Office.<sup>18</sup>

But in spite of these efforts to maintain traditions, the Franciscan Breviary undergoes, from 1280 to 1568, not a transformation but an evolution. The structure of the Hours and the Temporal

<sup>17</sup> Le Carou, *op. cit.*, pp. 196-197, who tells us that on ferial days the Choral Office of Matins and Lauds, on account of the Supplements, lasted more than two hours.

<sup>18</sup> Le Carou, *op. cit.*, pp. 204-205. He cites a very interesting piece of liturgical legislation promulgated by the General Chapter of Assisi, 1340. It ordains that no Novice Cleric shall be admitted to Profession unless he knows by heart the Psalms of the Office, the Offices of the Blessed Virgin and of the Dead, the

remain unchanged. But the Sanctoral is enriched with new feasts, some of which have proper Offices. Fr. Le Carou counts thirty-one, not a considerable number for a period of 288 years. And the evolution of the Breviary arose not from their introduction, but from the importance given to them by a decree of Clement VI which is incorporated in the *Ordo Romanus XV*.<sup>19</sup>

By virtue of that decree the Saints were no longer to have a simple commemoration. They were each to have a complete Office with nine lessons. If they fell within octaves and on other *dies impediti* they were to be transferred to ferial days the number of which was correspondingly diminished. At the end of the fifteenth century, the days free for the ferial Offices had fallen from 172 to 133 and the feasts with nine lessons had grown from 162 to 232. And as all these feasts had their own psalms either from the Proper or from the Common, the Psalter was rarely recited as heretofore in the course of the week. Even the ordinary Sunday Offices gave place to those of the Saints.

In the eyes of the traditionalists this evolution of the Breviary was a misfortune, a corruption of the Roman Office. There is nothing to prove that the friars were responsible for the decree of

Clement VI. They simply accepted it, reorganized the Sanctoral of the Breviary, and added to it the *Rubricæ Novæ* attributed by Mercanti to the Friar Minor Ciconiolano<sup>20</sup> who composed them to meet the situation brought about by the Clementine decree.

And why blame the friars or the Pope for the evolution of the Office in the direction of the Sanctoral? As Dom Theodore Wesseling<sup>21</sup> says: "The Saints are an integral part of Christian reality. Since the days when the Apostles awaited the Spirit of Christ in the presence of Mary, the faithful have always acted in common with the Saints. The rôle of the Saints is a vital rôle, part and parcel of that agelong process which perpetuates the redeeming deed of Christ." Their presence in the

seven Penitential Psalms with the Litany, the psalms and hymns of the Common of the Saints, the antiphons and responsories, the collects and chapters, and unless he can read the Breviary properly and understand the rubrics, so as to be able to say Matins, unaided, at any time of the year.

<sup>19</sup> Le Carou, *op. cit.*, p. 208.

<sup>20</sup> *Rassegna Gregoriana*, 1903, pp. 397-444.

<sup>21</sup> *The Tablet*, London, June 3, 1939, p. 730.

Breviary is therefore a postulate of Christian piety, of which St. Francis and his Sons have always been the natural and spontaneous interpreters. God is honored in His Saints. Their feasts and Offices raise our souls to Him as effectively as do the Temporal Offices. And if, for reasons of piety or expediency the pendulum swung too far to the side of the Sanctoral, Mother Church was there to regulate it. She did so first through St. Pius V. She has done so in our day through Pius X, of holy memory, who so wisely reconciled the claims of the Temporal and the Sanctoral in his Bull *Divino Afflatu*, of Nov. 1, 1911.

11. As we are mainly concerned here with the influence of the Order on the Divine Office and not with the manner of performing it, whether chorally or privately, we may now leave the friars and study very briefly the fortunes of their Breviary in the hands of those who adopted it. And in this connection we must remember that there was not as yet a general law prescribing uniformity. The Breviary of the friars found itself rubbing shoulders with others very different from itself. The passage of time brought a growing confusion, first in those edited for private use, and through them in the Choir books. With additions and suppressions which bishops and other ecclesiastical superiors were free to make, the Office gradually lost its purity and beauty. The humanists who would only pray in classical Latin, paganized the hymns. In the portable Breviaries the lessons from the Scriptures and the Fathers were reduced to a sentence or two. Glaring historical errors dishonored the legends of the saints. All Breviaries were burdened with an Excessive Sanctoral and with the Supplementary Offices. We do not wonder that there should be a widespread demand for a short, handy Breviary, possessing literary beauty and historical truth,—a worthy vehicle of the liturgical prayer of the Church.<sup>22</sup>

12. Clement VII charged the Spanish Franciscan Cardinal Quigonez with the task of editing a new Breviary which would meet these requirements. He did his work conscientiously and thoroughly on the following plan:

<b>The Breviary of Quigonez</b>	Responses, Antiphons and Chapters were suppressed; three Psalms were assigned to each hour; Matins had only three lessons, one from the Old
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<sup>22</sup> *Liturgia*, pp. 424-426.

Testament, one from the New, the third either a Homily or the legend of a Saint. All the Saints' feasts were of the same rite. The Benedictus, Magnificat and Nunc Dimittis were retained at Lauds, Vespers and Compline respectively. Truly a classical effort! It was called the *Breviarium Sanctae Crucis*, after the Cardinal's titular church in Rome. Paul III approved it for private recitation in 1536, in favor of clerics engaged in study or other important work. At first only the Pope could give the authorization to use it. But later on, permission could be obtained from Nuncios and Legates, and finally from the Papal Secretary and Datary. Though strenuously condemned by the Sorbonne and in other quarters, the Breviary of Quigonez enjoyed tremendous popularity. Buchberger tells us that its first edition was sold out in seventeen months, and that the second was reprinted a hundred times from 1536 to 1558. It was used even by those who condemned it.<sup>23</sup>

But as the opposition did not die down, Paul IV refused in 1558 to allow a further reprinting. The Council of Trent, therefore, appointed a Commission to revise the Breviary and restore it, as far as possible and practical, to its primitive form; all unauthorized innovations and apocryphal elements were to be eliminated. After the Council of Trent the commission was reorganized and continued the work of revision by authority of the Holy Father. Pius V (who took a hand in the task and left his mark upon it) promulgated the newly revised *Breviarium Romanum* in 1568, by the bull *Quod a nobis*.<sup>24</sup>

May we add that the reform of St. Pius V did not touch the substance of the Breviary itself. With a view to the common good rather than to a perfect work, he contented himself with a better arrangement of the contents and a new ranking of the Offices. Saints' days were Double, Semidouble or Simple. To the Doubles and Semidoubles nine psalms were assigned at Matins in the Proper or Common of the Sanctoral; twelve Psalms were assigned to Matins of each Feria. Lessons from the Scriptures were restored to all Offices

<sup>23</sup> *Lexikon für Theologie und Kirche*, Buchberger, 2nd edit., 1936, vol. VIII, col. 590. For a fuller description of the Breviary of Quigonez, v. *Catholic Encyclopedia*, vol. II, pp. 774-775.

<sup>24</sup> Stapper-Baier, *Catholic Liturgies*, St. Anthony's Guild Press, Paterson, New Jersey, p. 165.



having nine lessons. Sunday Offices could no longer be suppressed by a Semidouble, or in Lent and Advent by a Double. The Breviary of the Friars Minor was reformed only in two important respects: many of the feasts of the Saints of the Order were expunged from the Calendar of the Universal Church, as were most of the Supplementary Offices (in so far as they had been obligatory) which the friars had received from the Curia and which they had perpetuated in the liturgy. Apart from these two points, and a few changes of minor importance, the Breviary of St. Pius V is the triumph of the Breviary of the friars. Had St. Francis been there to see, his heart would have been made glad.

### III

#### THE PROPAGATION OF THE BREVIARY OUTSIDE OF THE ORDER

Let us now retrace our steps and follow the friars as they invade the world with their Roman Breviary of 1240-1244. Their campaign is not a direct effort to impose it on others. It is one of peaceful penetration. It wins its victories one by one. They follow on the establishment of a friary. **How the** Breviaries of the epoch which may be seen in the **Franciscan** libraries of Paris, Metz, Munich and elsewhere, **Breviary Won** are evidence of the influence of the Breviary of **Its Way** the Curia which the friars use. They also bear witness to the influence of St. Francis and of his Order. His feast and Office are to be found in all of them; those of St. Anthony, St. Clare and St. Dominic, only in some.

The Breviary of the Order gains a foothold in the many dioceses which have Franciscan Bishops. St. Bonaventure bequeaths it to Albano; St. Louis of Anjou, to Toulouse; Gauthier of Bruges, to Poitiers; John Rigauld, to Tréguiers; and many **Through Its** others all over Europe. Cardinal Pierre de Foix, **Bishops** of the Province of Aquitaine, used his authority to propagate it. He obtained from Pope Martin V, in 1425, the authorization to impose it on his clergy.

The Missionaries of the Order took the Breviary with them to the ends of the earth, and were able to bequeath it to their successors, both Franciscan and others. Wadding<sup>25</sup> tells us John of

<sup>25</sup> *Annales Min.*, V12. P69-72.

**Through Its Missionaries** Montecorvino, Franciscan Archbishop of Peking, asked that Breviaries and Antiphonaries be sent to him from Europe. St. Francis Xavier would not, in spite of his excessive labors, exchange his Roman Breviary, that is to say, the Breviary of the Friars Minor, for the shorter Edition of Quignonez.<sup>26</sup> Apart from the Dominicans who have their own Breviary, all missionaries, whether before or after the reform of St. Pius V, have as their *vade-mecum* the Breviary of the Roman Church,—one of those millions of copies which have been edited according to the Breviary of the Minors—The Breviary of Haymo of Faversham.

One of the most interesting factors in the propagation of the Breviary of the Minors was the devotion of the great ladies and gentlemen of the late thirteenth and of the fourteenth and fifteenth centuries to the Canonical Office.<sup>27</sup> Their preferences went to the Breviary of the friars, and some very beautiful copies of it, transcribed and illuminated for their use, are to be found at Chantilly, at the Louvre and at Metz. The practice of reciting the Franciscan Office was everywhere fostered by the numerous tertiaries of the Order, many of whom occupied exalted places in society, among the clergy, and wielded great influence by their holy lives.

Much was done to prepare the way for the victory of the Breviary as edited by the friars in the many universities to which they resorted in such great numbers. The sight of a Breviary as convenient as theirs awakened in the hearts of clerical students the desire to have it, and, no doubt, they preached its merits when they returned home and predisposed others in its favor.

**Through the Universities** Not all the victories of the Franciscan Breviary were definitive. But they left their mark and cleared the ground for the uniform Breviary which was bound to come. In some cases, as in the diocese of Séez in Normandy, economic considerations won the day for the Franciscan Breviary. It was cheaper to buy it than to reprint the local Breviary. Among the Religious Orders who adopted it were the Hieronimites, the Theatines, and later, the Jesuits.

<sup>26</sup> Laborde, *L'Esprit de St. François Xavier*, p. 44.

<sup>27</sup> Le Carou, *op. cit.*, pp. 212, 213, where he quotes Delisle, *Journal des Savants*, Mai 1896, p. 288.

But the greatest of all the conquests of the Franciscan Breviary was Rome itself. Ralph of Tongres writes somewhat regretfully:

*"Sciendum tamen, quod Nicolaus Papa III, natione Romanus de genere Ursinorum, qui coepit anno Domini 1277 . . . fecit in ecclesiis Urbis amoveri Antiphonarios, Gradualia, Missalia, et alios officii libros antiquos quinquagenita, et mandavit ut de coetero ecclesiae Urbis uterentur libris et Breviariis Fratrum Minorum."*<sup>28</sup>

**The Franciscan Breviary Returns to the Roman Church**

This return to its birthplace of the Roman Breviary, transformed and enriched by the friars, brings to mind the words of the faithful servant of the Gospel, "*Domine, quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum.*" Benedict XIII, 1334-1342, ordered the city of Avignon to follow the example of Rome, and the Franciscan Breviary established domicile there with the Papal Court. Angelus Clareno tells us that Gregory IX thought at one time of imposing the Franciscan Breviary on a considerable part of the Latin Church. And it is not rash to conclude that this great Pope whom, as Cardinal Protector of the Order, St. Francis had consulted on the matter of the Divine Office, was even at that time (A. D. 1223) convinced of the need of a uniform Breviary, and that he had fixed his choice upon the Breviary of the Curia.<sup>29</sup>

No more need be said to prove the influence of the friars on the fortunes of the Roman Breviary. That influence persisted, in spite of an evergrowing confusion, to the time of St. Pius V.

**Why St. Pius V Made the Franciscan Breviary the Basis of His Reform**

And when he wished to give to the Church the reformed Breviary which the Council of Trent had no time to draw up, he did not compose an entirely new one, he did not go back to the liturgy of the eighth century, he took the Breviary of the Curia, now three hundred years old, which the Minors had adapted to the needs of the Church. In their hands the Hours had been more logically and conveniently arranged; musical notation had been relegated to the choir books; the rubrics had been made clearer and more helpful, lessons had been reduced to more reasonable proportions, the Gospel text for the Homilies to a sentence

<sup>28</sup> *De Canonum Observantia*, XXII, p. 128; *Catholic Encyclopedia*, vol. II, p. 774.

<sup>29</sup> P. Livarius Oliger, O.F.M., *Expos. Reg. F. M. auct. Angelo Clareno*, Quaracchi, 1912, pp. 88-89.

or two followed by the words *et reliqua*. Thus, in spite of its manifold defects, the Breviary of the Curia given by St. Francis to the Order in 1223, amended and re-edited several times since 1227, had established its claim to emerge from the hands of St. Pius V as the one authorized Office Book of the Latin Church. A recent writer has put it nicely in the title of an article in the *Revue Franciscaine* (Bordeaux, May, 1925), "The Franciscan Liturgy has become the Roman Liturgy." With the Bull of St. Pius V *Quod a nobis*, July 9, 1568, the active influence of the Order as a whole on the liturgy came to an end.<sup>80</sup> The Poor Little Man of Assisi whom in his dream Innocent III had seen preventing the downfall and ruin of the Lateran Basilica, had accomplished his task, in great part through the Breviary.

Cardinal Newman recognizes true development in the permanence of type through succession of forms. By this token the Breviary is judged. The Breviary of Pius X is but an amelioration of that of Pius V. The Breviary of Pius V in its general conformation, in its essential lines and in its contents, is the Breviary of Innocent III, which is that of Leo III and of Charlemagne, which is that of St. Gregory, which is that of St. Benedict, which itself is rooted in the Apostolic Age. It is no mean honor for St. Francis and his Sons to have forged and kept unbroken the link which binds the Breviary of Pius V to that of Innocent III, and through it to the prayer that sprang from the lips of the Infant Church.

#### IV

##### THE INFLUENCE OF THE ORDER ON THE ROMAN MISSAL

As the custom of reciting the Office privately brought about the substitution of the Breviary for the various Office books hitherto in use, so did the private celebration of Holy Mass call for a sin-

<sup>80</sup> "The Breviary of St. Pius V has undergone certain slight alterations in the course of time. . . . The chiefest and most important were made under (the Franciscan Pope) Sixtus V. . . . As soon as the revision of the Vulgate undertaken under his pontificate was concluded, the new text replaced the old one in all the official books, particularly in the Breviary and in the Missal. Sixtus V also instituted, in 1588, the Sacred Congregation of Rites, charging it to study the reforms contemplated in the Pian Breviary which had been in use more than twenty years. To him is due the honor of this revision of the Breviary although till lately it had been ascribed to Clement VII (1592-1605) under whom it was completed and promulgated. . . ." *Catholic Encyclopedia*, vol. II, p. 775.



gle volume in which the priest could find all the prayers and ceremonies of the Divine Sacrifice.

Private Masses were already in vogue in the fifth century and *Libelli Missae*, smaller books containing a certain number of Masses were gotten up for the convenience of the celebrant. A

well-known one is the *Chartula Missalis* sent by  
**Why the Church** Alcuin in 801 to the monks of Fulda. The  
**Adopted the** first complete plenary Missal known to us is that  
**Plenary Missal** of Troyes in the eleventh century.<sup>31</sup> And

though Sacramentaries and the other books as used from the fifth century did not altogether disappear even in the thirteenth, the Plenary Missal henceforth predominated. The Roman Curia had its Missal, distinct from that of the Lateran, in the last years of the twelfth century. It is commonly attributed to Pope Innocent III and was compiled while he was still a Cardinal, during the reign of Celestine III. He tells us that "he had undertaken to set forth the custom of the Apostolic See (concerning the Order of the Mass) not the ancient one, but that which all now know her to possess."<sup>32</sup>

It is this Missal shorn of the ceremonial of a Papal Solemn Mass, which the friars adopted with the Breviary of the Roman Curia and which they took with them wherever they went. While

the Curial Missal bore the title, *Incipit*  
**The Friars Adopt the** *Ordo Missalis Secundum Consuetudinem*  
**Missal of the Curia** *Romanae Curiae*, or in some cases, *Romanae Ecclesiae*, the Missal of the friars

was inscribed *Incipit Ordo Missalis Fratrum Minorum Secundum, etc.* The Curial Missal in the hands of the friars followed the fortunes of the Breviary both among the secular clergy and the new Religious Orders, excepting the Dominicans.

Haymo of Faversham rearranged and coördinated the Missal as well as the Breviary. His work was approved by Gregory IX, and the Order made it obligatory on all the Brethren.<sup>33</sup> From 1240 to 1570, Missal and Breviary went hand in hand, remaining true to type and to tradition, notwithstanding the growth of

<sup>31</sup> The matter of this Chapter is borrowed from Mgr. Batiffol, *Leçons sur la Messe*, Paris, J. Gabalda, Rue Bonaparte, 90, 1923, I, pp. 1-29, and *Liturgia, Le Missel*, p. 412 ss.

<sup>32</sup> *De Sacro Altaris Mysterio*, prolog.

<sup>33</sup> Haymo's treatise on the Rubrics of the Missal is to be found in the *Speculum Minorum*, Rouen, 150, chez Martin Morin, Tractatus III, f. 222 V.

the Sanctoral and other modifications induced by time and circumstances.

The influence of the Order on the Missal is seen in several interesting and important points. The merit of Haymo's treatise on the Rubrics is that he rendered them more explicit and helpful by multiplying them. It was the friars who first indicated in the Missal the color of the vestments to be used at each Mass. Blessed John of Parma is the author of a very practical innovation in the Ritual of the Mass,—the use of the pall to cover the chalice during the Holy Sacrifice. Hitherto the chalice had been covered with a corner of the corporal.

The friars also introduced many prayers gathered from various sources, mostly to accompany rites which had been hitherto, in the Roman Liturgy, performed in silence. Absent from the *Ordo Missae* described by Innocent III, but present in the Missal of the friars are some eighteen formulas, eight of them between the Anthiphon of the Offertory and the Secrets, the others between the Agnus Dei and the Priest's Communion. The first eight are the: *Suscipe, Sancte Pater. . . . Deus qui humanae. . . . Offerimus tibi. . . . In spiritu humilitatis. . . . Veni, Sanctificator. . . . Suscipe, Santa Trinitas. . . . Orate, fratres. . . . Suscipiat. . . .* The ten others form the preparation of the Priest for his Holy Communion. They are the: *Domine, J. C. qui dixisti. . . . Domine, J. C. Fili Dei. . . . Perceptio Corporis tui. . . . Panem coelestem accipiam. . . . Domine, non sum dignus. . . . Quid retribuam. . . . Sanguis Domini nostri. . . . Quod ore sumpsimus. . . . Corpus tuum, Domine. . . .* The formula *Quod Ore Sumpsimus* . . . is the only one of ancient style and origin. It is found in the Leonine Sacramentary, A. D. 440-461. The formula *Oramus te, Domine* . . . recited in a low voice when the priest kisses the altar before reading the Introit, was also inserted in the Ordinary of the Mass by the friars. Formerly the Psalm *Judica* with its Antiphon were said by the priest while going to the altar. The friars are responsible for its now being said at the foot of the altar. Down to the eighth century the Mass ended with *Ite Missa Est*, and the Pope blessed the clergy and people on his way to the sacristy. Reserved to bishops until the twelfth century, the Blessing was henceforth given in many places by simple priests, in answer, as they said, to the demands of the people. By inserting it in their Missal after the *Ite Missa Est*

and before the *Placeat* the friars ensured its perpetuity in the Roman Missal. The order now followed in reciting these three formulas was established by St. Pius V.

From these data, which might be considerably multiplied, it will be seen at once that the friars were not idle administrators of the rich patrimony which the Missal gave to their keeping.

Even those who regret the disappearance of the old order of the Mass admit the expediency and the beauty of the new. With the custom of celebrating private Masses, which was a necessary

development of the liturgical life of the Church, the ceremonial naturally lost the splendor and solemnity which had graced the Pontifical Mass with its Assistants and Ministers and the Gregorian Chant. The need of helping the devotion of the private celebrant was felt, and was happily met, between the tenth and thirteenth centuries, by the additional formulas and modified ritual which we have only partially enumerated. Some of these were taken into the Missal by the Curia, a greater number by the friars. Far from causing confusion among the more ancient Roman formulas they were, nearly all of them, intercalated at the Offertory and after the *Agnus Dei* where hitherto the sacred rites had been performed in silence. The action of the Holy See and of the friars (with its blessing and approval) was sufficient guarantee of their orthodoxy and appropriateness.

What better proof of this can be desired and what higher praise could reward the initiative of the friars than the *Missale Romanum* of St. Pius V edited, promulgated and made obligatory

on the Latin Church by his Bull *Quo Primum*, July 14, 1570? For the reformed

Rome Sets Its Seal Upon Their Work Roman Missal of 1570 was their Missal, improved and enriched by them during the

three hundred and fifty years which had passed since St. Francis commanded them to celebrate the liturgy *secundum consuetudinem Sanctae Romanae Ecclesiae*. St. Pius V, so zealous for the beauty and the majesty of the Divine Sacrifice, could find nothing better in the rich treasury of the Church, nothing more conducive to the worthy celebration of the Mass, than the Missal into which the friars had breathed the intense love of the Eucharistic Christ and the deep Catholic spirit which they have inherited from the Seraphic Father.

## V

## FRANCISCAN FEASTS AND THE ROMAN LITURGY

Not the least interesting part of our task has been the study of the Feasts with their Office and Mass with which the friars have enriched the Roman Liturgy. A word or two about the most important must naturally find a place in our paper.

1. **The Most Holy Trinity.** The Blessed Trinity was first honored by a Mass without Office in the time of Alcuin who composed (or at least compiled) from existing sources, Votive Masses for each day of the week of Pentecost. He attached that of the Blessed Trinity to Sunday, the Octave day. The first Office of the Blessed Trinity was composed by Stephen, Bishop of Liege (902-920). The institution of a feast followed naturally. Rome rejected it because, as Alexander II († 1073) wrote, "the Church of Rome honors the Trinity every day." St. Thomas Becket was consecrated Archbishop of Canterbury on the Octave day of Pentecost, 1162, and ordained that the anniversary of his consecration should be always celebrated within his jurisdiction as a feast of the Blessed Trinity on the first Sunday after Pentecost. One of his successors, the Franciscan John of Peckham, inherited his great devotion to the Blessed Trinity. Beside numerous writings on this adorable mystery, he composed a very beautiful rhymed Office which with the Feast was admitted to the Franciscan Breviary by the General Chapter of Narbonne in 1260. Both Feast and Office were rejected in 1279 by the General Chapter of Assisi which decreed that "because the Order is bound to perform the Office according to the custom of the Roman Church, and whereas the Roman Church does not celebrate the Feast of the Trinity, the Brethren must not be obliged to do so." The Feast and John Peckham's Office were restored to the Breviary, and the Feast was extended to the universal Church by John XXII, 1334. St. Pious V replaced Peckham's Office by that of Stephen of Liege, retouched here and there by St. Pious himself.<sup>84</sup>

2. **The Holy Name of Jesus.** The tender devotion of the

<sup>84</sup> *re* Feast and Office of Blessed Trinity cfr. *Liturgia*, p. 631; *La France Franciscaine*, 11, 1928, pp. 221 ss., which reprints Peckham's Office; A. Klaus, O.F.M., *Ursprung und Verbreitung der Dreifaltigkeitsmesse*, Werl, Franziskus Druckerei, 1938, reviewed in *Nouvelle Revue Théologique*, Février, 1939, pp. 247, 248.



Seraphic Father to the Holy Name was but a fruit of his love for his Lord Jesus Christ. Celano writes: "Those who lived with him will remember how the Name of Jesus was the daily, nay, the continual theme of his discourse."<sup>35</sup> St. Bonaventure vies in tenderness with him when he writes or speaks of the Holy Name. As Franciscan theologians developed the Christological doctrine of their School, the right of the Holy Name to share the worship due to Christ Himself was solidly established, and St. Bernardine of Siena, St. John Capistran, St. James of the Marshes and their disciples had in hand a sword of tried steel when they made the Holy Name the weapon of their warfare against the moral evils of their day. The preaching of the glory of the Holy Name was violently attacked as being tainted with idolatry. It triumphed over their detractors in a memorable joust in the presence of Martin V and the Roman Court. St. Bernardine composed an Office of the Holy Name in the hope that a feast in Its honor would shortly be instituted. This Office was completed by one of his disciples, Bl. Bernardine de Busto, but the feast of The Triumph of the Holy Name of Jesus was not established in the Order till 1530, under Clement VIII. In 1721, Innocent XIII extended it to the universal Church. In 1863, at the request of the Minister General of the Observance, Pius IX approved the Litany of the Holy Name, which is now one of the five which may be used in the public devotions of the Church.<sup>36</sup>

3. **Feasts of the Blessed Virgin.** Born of his love for all the mysteries of the Man-God, the devotion which St. Francis had for the Mother of Christ was from the beginning a characteristic of the piety of the Order; and defence of Mary's Prerogatives,—of her Immaculate Conception and of her Assumption,—has brought glory to Franciscan Doctors and preachers alike. Suffice it to name the Venerable John Duns Scotus, and St. Anthony of Padua. The Order naturally plays a notable part in the honor given to Mary in the Liturgy.

a) *The Immaculate Conception.* Opposition to the doctrine of the Immaculate Conception on the part of many reputable doctors and theologians had prevented the universal adoption of the feast in its honor which had been celebrated in Italy, Normandy, Eng-

<sup>35</sup> *Legenda Prima*, P. II, Chap. IX.

<sup>36</sup> *Lives of the Saints and Blessed of the Three Orders of St. Francis*, Taunton, Franciscan Convent, 1885, vol. I, pp. 87-96.

land and elsewhere before the time of St. Francis. That opposition found no echo in the heart of the *Vir Catholicus*. He introduced into the Order the custom of celebrating every Saturday a Mass in honor of the Immaculate Conception. The feast of the Immaculate Conception became the patronal feast of the Franciscan Family in the General Chapter of Pisa in 1263, which decreed that it should be celebrated throughout the Order. This decree had a decisive bearing upon the ultimate fortunes of the feast. It became known all over the world, notably at the Papal Court of Avignon where the Order exercised considerable influence. The number of dioceses which introduced it steadily increased until the reign of the Franciscan Pope Sixtus IV, who by the Constitution *Cum prae excelsa*, Feb. 27, 1477, approved it, whereas his predecessors had merely tolerated it. He granted indulgences to those who would take part in celebrating it. In particular he granted to those who would recite its Office, composed by the papal notary Nogarolide Verone, the indulgences granted for the Office of Corpus Christi. He also made the feast obligatory on the Diocese of Rome. In 1479 he built and endowed a chapel in St. Peter's in honor of the Immaculate Conception, St. Francis and St. Anthony of Padua. Clement VIII made the feast a Duplex Majus, Clement IX gave it an Octave, and finally, Clement XI, by a decree of Dec. 6, 1708, made it obligatory on the universal Church. It had been a holyday of obligation in Spain, by a decree of Innocent IV since 1644. Pius IX made it a feast of obligation for the universal Church in 1854.<sup>37</sup>

b) *The Feast of the Visitation*. In the Western Church the feast of the Visitation of the Blessed Virgin was first celebrated in the Franciscan Order. It was introduced by the General Chapter of Pisa, in 1263, under St. Bonaventure, at the same time as the feast of the Immaculate Conception. Rome officially approved this feast under Urban VI, in 1389, who extended it to the universal Church in order to obtain, through Mary's intercession, the cessation of the Great Schism. Urban's decree was published by his successor, Boniface IX.<sup>37a</sup>

c) *The Feast of the Presentation*. The feast of the Presentation, though celebrated here and there in the Western Church in

<sup>37</sup> *Lives of Saints and Blessed*, vol. IV, pp. 157-160; Kellner-Bund, *L'Année Ecclésiastique*, Paris, Lethielleux, pp. 341-346.

<sup>37a</sup> Holzapfel, *Manuale*, p. 203; *Liturgia*, p. 687.

the eleventh century, owes its insertion in the Roman Breviary to the Friars Minor. It was introduced at Avignon by order of Gregory IX, in compliance with a pressing appeal of Philip de Maizières, ambassador of King Lusignan of Cyprus who had informed the Pope of the importance attributed to it in the Western Church. Adopted at once by the Franciscans, the feast was introduced, *ad libitum*, in Rome by Sixtus IV, and extended to the Universal Church by Sixtus V in 1581.<sup>38</sup>

d) *The Espousals of Mary and St. Joseph*. The merit of introducing into the liturgy the feast of the Espousals of Mary and St. Joseph seems to belong to Henry Chicquot of the Cathedral Chapter of Chartres and to his friend John Gerson. Canon Chicquot left in his will a sum of money to be employed for the institution of a feast in honor of Mary's Espousals. Gerson, who has done more than anyone in the Church to spread devotion to St. Joseph, executed his friend's wishes. He composed an Office honoring both Mary and Joseph in this happy event. After the dioceses of Chartres and Orleans, the children of St. Francis adopted the feast. Leo X, in 1517, granted the Nuns of the Annunciation of St. Jane of Valois a Mass in honor of Mary's Espousals together with nine other Masses of the Blessed Virgin. But this Mass honored Mary almost exclusively, with hardly any mention of St. Joseph. The Franciscans adopted the feast in 1537, and obtained from Paul III the permission to say Gerson's Office, assigned to March 7. Later on they inserted in their Breviary the rhymed office of Peter Doré, O.P., (d. 1569). This office honored both Mary and Joseph. St. Pius replaced it by the Office of the Nativity of the Blessed Virgin, changing the word Espousals for Nativity and making the feast once more a feast of Mary with a commemoration of St. Joseph. Suppressed by Pius X, the feast has since been restored to the Romano-Seraphic Breviary.<sup>39</sup>

e) *The Assumption*. In connection with Franciscan devotion to the Blessed Virgin we must not omit a brief mention of the feast of the Assumption. It was celebrated in the Church under

<sup>38</sup> Kellner-Bund, *op. cit.*, p. 352.

<sup>39</sup> *Catholic Encyclopedia*, vol. V, *Espousals*, Holweck, p. 543. Holzpapfel on p. 203 of his Manual quotes the *Manuale Fratrum Minorum* of Flaminio Annibaldi da Latera as authority for stating that the feast of the Espousals was probably first celebrated by the Friars Minor who from the beginning united Mary and Joseph in a common love and devotion.

various names (Mors, Dormitio, Pausatio, Assumptio) long before the birth of the Order. But from the ninth to the thirteenth centuries doubts concerning the bodily Assumption of Mary gained a foothold in many places. Needless to say, Franciscan piety could not tolerate those doubts. St. Bernard of Siena was a most zealous defender of Mary's bodily Assumption and a well known episode of the life of St. Anthony only served to confirm his belief and that of the Brethren in this crowning glory of the Mother of God. It is permissible to affirm that the subsequent preaching of St. Anthony and of the friars served to dissipate existing doubts and to pave the way for the universal celebration of the feast as we have it today. Fr. Isidore O'Brien quoting Leopold de Chérancé, O.M.Cap., assures us that after the vision in which the Blessed Virgin affirmed to him the truth of her Assumption, St. Anthony gave utterance to the beautiful versicle which we now read in the Office of the feast, "the August Mother of God has been assumed into heaven, and placed above the Angelic Choirs." *Assumpta est Maria in coelum; exaltata est super choros Angelorum.*<sup>40</sup>

f) *The Seven Dolours of the Blessed Virgin.* The Dolours of Mary are honored by a twofold feast, the first of which is kept on the Friday in Passion Week, the second, on September 15. Neither feast is of Franciscan origin, but the Order has enriched both the Mass and the Office of Our Lady's Dolours with the *Stabat Mater Dolorosa* of Jacopone da Todi († 1306).

g) Franciscan Devotion to the Blessed Virgin has left its imprint upon the Roman Breviary in many other ways. *The Final Antiphons of the Blessed Virgin.* While the Friars Preachers justly claim the honor of introducing to their Office the *Salve Regina*, as early as 1221, the Minors inserted it in their Breviary with the three others, the *Alma Redemptoris Mater*, *Ave Regina Coelorum*, and *Regina Coeli laetare* some time between 1227 and 1249. In the year 1254 Blessed John of Parma made the recitation of them obligatory on the whole Order. From the Breviary of the Order they passed in due time into the Roman Breviary.<sup>41</sup>

<sup>40</sup> *Enter St. Anthony*, St. Anthony's Guild Press, Paterson, New Jersey, 1932, pp. 98-100.

<sup>41</sup> Le Carou, *op. cit.*, p. ii *en note*.



#### 4. Feasts of the Angels and Saints.

a) *St. Joseph.* The devotion of the Friars Minor to St. Joseph led to the institution of a feast in his honor. The Office was approved in 1399 by a decree of the General Chapter of Assisi. St. Bernardine de Siena and Bl. Bernardine de Busto zealously propagated devotion to the Holy Patriarch. Outside the Order, the feast was first established in the diocese of Tours, by its Franciscan Bishop, Elie de Bourdeilles. It became a holyday of obligation in Spain in 1621, and was extended to the Universal Church by Gregory XV in the same year. It was to be celebrated on March 19, the day to which it had been assigned in the Franciscan Breviary by Sixtus IV in 1474, who had also established the feast at Rome in 1481. In 1680 the friars adopted the feast and Office of the Patronage of St. Joseph from the Carmelites. This Office was extended to the Universal Church by Pius IX in 1843. The lessons of the second Nocturn are taken from St. Bernardine of Siena. The Capuchin Friars have always been most zealous preachers of devotion to St. Joseph and exerted considerable influence on the extension of his feast throughout the Church. Canadian Friars recall with pride that the early Recollects chose him as the first Patron of this country. In the very year of their arrival, 1615, Fr. Joseph le Caron placed the Huron Mission under his protection, and in 1624 made St. Joseph "patron of the Country and protector of this infant Church," as the same Fr. Le Caron wrote to his Provincial in France.<sup>42</sup>

b) *Sts. Joachim and Anne.* The holy mother of Our Lady, St. Anne was honored by a feast and Office inserted in the Franciscan Breviary by virtue of a decree of the General Chapter of Pisa in 1263, which also adopted the feast of St. Martha. The feast of St. Joachim was instituted in the Order with that of St. Joseph in 1399.

c) *Franciscan Saints.* The feasts and Offices of the following Franciscan Saints are still honored in the Roman Breviary though St. Pius V suppressed the proper Offices of which nothing remains, in most cases, but the Lessons of the second Nocturn and the Collect of the feast. We give them here according to the century in which they lived. In the thirteenth, St. Francis, Oct. 4, and

<sup>42</sup> P. Christian Leclercq, *Premier Etablissement de la foy dans la Nouvelle France*, Paris, 1691, vol. I, p. 287.

the Stigmata, Sept. 17; St. Anthony, June 13; St. Bonaventure, July 14; St. Clare, Aug. 12; St. Louis, King of France, Aug. 25; St. Elizabeth of Hungary, Nov. 19. In the fourteenth century, St. Elizabeth of Portugal, July 8. In the fifteenth, St. John Capistran, March 28; St. Bernardine of Siena, May 20; St. Didacus, Nov. 13. In the sixteenth century, St. Pascal Baylon, May 17; St. Peter of Alcantara, Oct. 19. In the seventeenth century, St. Fidelis of Sigmaringen, proto-martyr of the Propaganda, April 24 and St. Joseph of Cupertino, Sept. 18.<sup>43</sup>

d) *The Holy Angels*. The cult which the Holy Angels enjoyed up to the sixteenth century found its only expression in the liturgy of the two feasts of St. Michael, May 8 and Sept. 29. The prayer of the Office on the second of those two days was and is still a prayer in honor of all the Angels. The devotion of St. Francis to the Angels was, partly at least, a protestation against a pantheistic belief, which was growing up in Italy, in the "little gods" of the philosophers. But though the time was not ripe for a feast and Office which should recall and honor the mission of the Angels and the bond of union between them and the earth, St. Francis bequeathed to his children his tender devotion to the heavenly spirits. It bore fruit, liturgically speaking, in the heart of one of his most illustrious sons of the Third Order, Blessed François d'Estaing, Bishop of Rodez, in France.<sup>44</sup>

Instrumental in its propagation beyond Catalonia in Spain where it had taken deep root was the work of François d'Eximenes, a Spanish friar, Bishop of Elne and later on the Perpignan. It was entitled *Livre des Saints Anges*, was translated into many languages and had tremendous success. It was the weapon which François d'Estaing needed for his campaign on behalf of a feast of the Holy Angels. Sufficient to say that he availed himself of the devotion to the Angels which this work inspired to press his cause at Rome. He had an Office composed in honor of the Guardian Angel. It was approved at Rome by Leo X, in 1518. Clement X, in 1670 extended the feast to the universal Church and fixed it to October 2.

The devotion of St. Francis to the Mystery of the Incarnation and to all who played some part in it also led to the establish-

<sup>43</sup> *Liturgia*, pp. 686-689.

<sup>44</sup> *re* Blessed François d'Estaing and his efforts to introduce the feast of the Holy Angels, cf. the very interesting article in *Etudes Franciscaines*, vol. XXXVII, 1925, pp. 419-445.

ment of the feast of St. Gabriel. Both St. Gabriel and St. Raphael were honored in the Western Church as early as the tenth and eleventh centuries. Their feasts were introduced into the Franciscan Breviary during the sixteenth century and were kept on March 24 and April 16 respectively. The Office of St. Gabriel as composed by the Minors was a very beautiful one and remained in their Breviary after the Reform of St. Pius V. It is no longer said even in the Order which has adopted that of the Roman Breviary. It is regrettable that two of its very beautiful hymns, *Mentibus laetis* and *En noctis medium* which subsisted in the Roman Breviary till 1911, have since been replaced.<sup>45</sup> The Office of St. Raphael has remained unchanged.

e. *The Office of the Dead.* Neither in the Breviary of the Lateran nor in that of the Minors, in 1230, do we find the Commemoration of the Dead on Nov. 2. Doubtless, the Roman Church which said the Vespers, Nocturn and Lauds of the Dead on so many days in the year deemed that frequent prayer a sufficient proof of her motherly solicitude for the poor souls in purgatory. We first meet with the Commemoration of the Dead on Nov. 2, in the Franciscan Breviary, in the sixteenth century. Long before this, however, the friars had introduced the custom of ending the hours by the touching prayer, *Fidelium Animae*.<sup>46</sup> They also enriched the Mass of the Dead with the thirteenth century prose, *Dies Iræ* of Thomas of Celano.

f. *Diversa.* Let us end this chapter with a mention of two Franciscan contributions to the Roman Liturgy. The veneration of St. Francis for the holy Apostles, Peter and Paul led him to insert their names in the Suffrages of the Saints which are said on semi-doubles and simple feasts. The custom he has introduced is still in vigor.

The beautiful Prayer *Sacrosanctæ* by means of which we may obtain remission of all the faults committed through human frailty during the recitation of the Divine Office is from the pen of St. Bonaventure. As we contemplate the fruits of Franciscan influence on the Sacred Liturgy, and recall that the path of the

<sup>45</sup> The Franciscan Office of St. Gabriel is to be found in *Breviarium Romanum*, etc., *officiis trium Ordinum S. P. Francisci propriae stationi assignatis*, etc., *Venetis MDCCLXXI*.

<sup>46</sup> Le Carou, *op. cit.*, p. 168. This prayer was first prescribed in an early Caeremonial of the Order and was to be said on solemn feasts which excluded the Office of the Dead. Cf. *Liturgia*, p. 859.

Order during the centuries in which that influence was most exerted was not by any means smooth and rose-strewn, the words of the Psalmist come to our mind, *Euntes ibant et flebant, mittentes semina sua. Venientes autem venient cum exultatione, portantes manipulos suos*. We do not claim originality or perfection for all we have brought to the liturgy of the Church. But we must joyfully thank God that St. Francis imbued his children with his own faith, with his own Catholic instinct, with his own piety and devotion; and that they have embodied it in the feasts and devotions with which they have bejewelled the Roman Breviary and Missal. That God is glorified, that the Church has approved, that her priests and faithful reap the harvest of our labors is a sufficient reward.

## VI

### THE PROPER OF THE ORDER

A work of considerable size would be needed to give adequate treatment to the Proper of the Order in the Breviary and in the Missal. We therefore restrict our remarks on this subject to the Franciscan Liturgy as it stands today. As regards the period which preceded the reform of St. Pius V we shall only mention the fact that nearly all the feasts of the Saints of the Order had proper Offices rhymed and rhythmed according to a fashion which had grown up in the eleventh and twelfth centuries but which had been brought to perfection by Friar Julian of Spire, a contemporary of St. Francis. The first of his Offices is that in honor of St. Francis, of which Dom Gueranger says that it must be ranked among the very finest literary treasures of the thirteenth century.<sup>47</sup> Excepting the hymns and some Antiphons which had been composed by Gregory IX and the Cardinals Raynerius Capocino, bishop of Viterbo, and Thomas of Capua, the Office and the music for it are from the pen of Julian. Thomas of Celano wrote the Sequence, *Sanctitatis nova signa*. The Office of St. Anthony is also by Friar Julian and is equally remarkable. Friar Julian had many imitators none of whom can claim to have attained the perfection of their master. Thomas of Celano is the author of the Office of St. Clare. Of all the rhymed Franciscan Offices composed from 1228 to that of St. Bernardine in the fifteenth century only

<sup>47</sup> Dom Gueranger, *Institutions Liturgiques*, 1-K ch. 12, quoted in *Liturgia*, p. 855; De Sessevalle, *Histoire de l'Ordre*, vol. I, p. 258.



these three remain—St. Dominic's Office, evidently, is not a Franciscan composition.

Many Offices of our Saints, and others of Franciscan authorship remained in the Romano-Seraphic Breviary for some years after the reform of St. Pius V. We have not been able to determine the date at which they finally disappeared. The characteristics of the Franciscan Liturgy of today are to be found in its Sanctoral (both of the Breviary and of the Missal) and in its Ritual.

**1. The Feasts of the Saints of the Order.** The Franciscan Sanctoral contains the Masses and Offices of the Roman Sanctoral and in addition those of the Saints and Blessed of the Three Orders. The Sanctoral of the O.F.M. family honors all the Saints and Blessed of the three families of the First Order. The reform of Pius X has made it possible to do so without sacrificing the weekly recitation of the Psalter and the reading of the lessons from the Scripture as found in the Temporal. Too numerous to have each a separate feast day (there are some 291 Saints and Blessed honored in the Order) most of the Blessed and some of the Saints are now grouped in twos and threes, the Sacred Congregation of Rites having granted new Common Offices of many Confessors Pontiffs, many Confessors non-Pontiffs, many Virgins, and many Holy Women.<sup>48</sup> Most of the Offices of our Saints are of higher rite than in the Roman Breviary. The entire Order celebrates the feast of St. Francis as a Double of the First Class with Octave, St. Dominic and St. Clare, as Doubles of the First Class without Octave. Kept as Double feasts of the Second Class are those of the Stigmata of St. Francis, St. Anthony, St. Bonaventure, St. Louis, King of France, St. Elizabeth of Hungary and all Saints of the Order. The Friars Minor keep the feast of St. Pascal Baylon under the same rite. The Friars Minor Capuchin keep in like manner the feasts of St. Fidelis of Sigmaringen, St. Lawrence of Brindisi and St. Felix of Cantalice.

<sup>48</sup> The First Order has 55 Canonized Saints (1 Doctor Confessor Pontiff, 30 Martyrs and 24 Confessors), and 114 Blessed (37 Martyrs and 77 Confessors). The Second Order numbers 5 Saints and 19 Blessed. Of the 24, 19 are venerated as Virgins, 1 as Virgin Martyr and 4 as Holy Women. The Third Order Regular has 1 Saint (a Virgin) and 5 Blessed (1 Priest-Martyr, 3 Virgins, 1 Holy Woman). The Third Order Secular has 36 Saints (17 Martyrs, 11 Confessors, 2 Virgins, 5 Holy Women, 1 Penitent), and 52 Blessed (25 Martyrs, 13 Confessors, 3 Holy Women Martyrs, 5 Virgins, 5 Holy Women). Two Saints were Cordigers and two were Foundresses of Orders (St. Jane of Valois of the Order of the Annunciation and Bl. Beatrice de Silva of the Conceptionists).

While not celebrating the feasts of all the Blessed of the Three Orders, the Friars Minor Conventual keep as feasts of Double rite the Translation of St. Anthony on February 15 and of St. Bonaventure on March 14, which are only commemorated in the Breviaries of the other two families. The Tertiaries keep the feasts of their glorious Patrons St. Louis and St. Elizabeth as Doubles of the First Class with Octave, as do the Poor Clares Colletines the feast of St. Coletta, who reformed the Order in France in the fifteenth century.

In addition to the feasts of October 4 and of September 17, the Order celebrates, on April 16, the Solemn Commemoration of St. Francis, in memory of his Profession in the hands of Innocent III in 1209, the Translation of his Body on May 25, his Canonization on July 16, and the Finding of his Body on December 12. His feast on October 4 is marked by the touching ceremony of the *Transitus*, which is a solemn commemoration of his blessed death. Grouped around his altar the Community sings the 148th psalm. *Voce Mea ad Dominum clamavi*, which he had intoned and sung with his brethren as his soul made ready to return to God.

By the reform of Pius X many proper Offices of the Franciscan Saints have been reduced in rite and shorn of their Antiphons and proper psalms for Vespers, Matins and Lauds, in order to ensure the more frequent recitation of the Psalter. The hymns and the Antiphons at the Benedictus and the Magnificat have been left and are a valuable help to the devotion which we owe to our Saints.

**2. The Feasts of Our Lord and of Our Lady.** In addition to the feasts which the Franciscan Breviary has received from the Roman Liturgy and from other Orders, in addition also to those with which it has enriched the Roman Breviary, the Order keeps, in honor of Our Lord and His Holy Mother, feasts which are peculiar to itself. We have the **Feast of the Fourteen Stations of the Sorrowful Way** on the first Friday in March, and the **Feast of the Holy Sepulchre on July 15**—a permanent remembrance of the Franciscan guardianship, since the thirteenth century, of the Tomb in which the Body of Jesus was laid. More than one son of St. Francis still regrets the disappearance from the Seraphic Breviary, at the time of the Reform of Pope Pius X, of the many beautiful Offices of the Passion and of the Blessed Virgin which were so helpful to the piety of the young friars of thirty and forty years ago.

The custom of honoring the **Joys of Mary** is anterior to the founding of the Order. The number varied from five to fifteen. St. Thomas Beckett is said to have had devotion to seven.<sup>49</sup> In the Franciscan Order, devotion to the Seven Joys is attributed to a vision which the Blessed Virgin vouchsafed to a novice who wished to leave the Order because he was no longer able to offer to her the bouquet of flowers which had hitherto been the daily tribute of his love for her. She taught him to make a bouquet of Our Fathers and Hail Marys in honor of each of seven joys with which God had filled her heart—the Annunciation, the Visitation, the Birth of Jesus, the Adoration of the Magi, the Finding of Jesus in the Temple, His Resurrection and her own glorious Assumption. Devotion to the Seven Joys spread rapidly through the Italian Observants. St. Bernardine of Siena was one of the first to adopt it. Among others Bl. Gabriel Feretti and Bl. Bernardine of Feltria were ardent propagators of this devotion among the faithful. The daily recitation of the Crown of Our Lady's Seven Joys is one of the most cherished practices of the Order. Pius X granted to the Order a Feast and proper Office in honor of the Seven Joys, under the rite of a Double of the Second Class.

The feast of the **Dedication of St. Mary of the Angels at Assisi** which hitherto had taken its Office (except the lessons of the Second Nocturn) from the common of the Dedication of Churches, has been transformed into a feast of Our Lady of the Angels with an Office and proper Mass which honor especially the intercessory power of Mary and her predilection for the little shrine which St. Francis had restored as a mark of his love for her. This Office and Mass were granted to the Order by Pope Benedict XV.

The Friars Minor Capuchin keep on the Saturday preceding Good Shepherd Sunday (Second after Easter) the feast of **Mary, Mother of the Good Shepherd**.

The universal **Mediation of Mary** which follows from her rôle in the mysteries of the Incarnation and of the Redemption, and before that, from the very fact of her predestination as the Mother of Christ, the *Primogenitus omnium creaturarum*, has been a characteristically Franciscan Doctrine.<sup>50</sup> The feast and Office of

<sup>49</sup> In the *Review Orient*, Fr. Michel Ange, Friar Minor Capuchin, traces the devotion to the Seven Joys to the Cistercian Saint Arnulph of Villiers († 1228). *Histoire de l'Ordre*, etc., De Sessevalle, vol. I, pp. 292-293.

<sup>50</sup> See *Encyclical Letter of Most Reverend Father Leonard Bello, Min. Gen. Ordinis Minorum*, Acta Ordinis, ann. 19, pp.

Mary, Mediatrix of all Graces, are at home in the Franciscan Liturgy.

3. **The Franciscan Ritual.** In addition to its *Breviarium Romano-Seraphicum* and its *Missale Romano-Seraphicum* the Order also possesses its *Rituale Romano-Seraphicum* which, like its companions, contains all the rubrics, prayers and blessings of the Roman Ritual, and in additions, those which belong to the ceremonies proper to the Order;—burial, administration of the Last Sacraments, clothing, profession, jubilee, and many others too long to enumerate. The characteristic note of these Franciscan ceremonies is their austerity and directness which contrasts with the dramatization which in so many Orders seeks to stress the death of the Religious to the world and its trappings. In keeping with the spirit of the Order, the Franciscan Ritual leaves this negative aspect of the Religious life in the background and stresses the donation which the postulant makes of himself to God.

The Romano-Seraphic Ritual most appropriately assigns the celebration of the General Chapter to the liturgical feast of Pentecost as prescribed by St. Francis himself, and contains very beautiful prayers for this momentous event in the life of the Order. The Friars Minors Capuchin have in their Ritual a very interesting ceremony which takes place after the Conventual Mass on the two feasts of the Holy Cross, May 3 and September 14—It is known as the *Benedictio Temporis*.

A very appropriate ceremony for the feast of St. Anthony, who is rightly called *Lilium Puritatis* is the **Blessing of Lilies** in his honor. This Blessing, with Gospel, incense and procession, is of fairly recent origin and arose out of a miraculous event which took place in Italy in the course of the last century. During the bad days of the Garibaldian régime, lilies which had been placed on the altar on St. Anthony's Feast were found fresh and fragrant when the church was next opened for Mass two months later, on August 15.

4. **The Order and its Dead.** We must not omit the solicitude which the Order has for its **Dead**,—its Religious, their Parents and its Benefactors. In addition to the *De Profundis* recited every day before the two principal meals, the Order recites the Office of the Dead five times a year, once during each of the four seasons, and once on December 1 for all the Dead of the Three



Orders. As the Church remembers all her Dead on the day after she honors all her Saints, so does the Order pray for all its Dead on the first free day after the Feast of all her Saints, November 29. The four seasonal Offices are called *Generalia*, the last, the *Generalissimum*.

We conclude this chapter by drawing attention to a very significant fact which bears witness to **the Liturgical acumen and Romanity of the Order**. Our Order is one of the very few which has a complete Ceremonial compiled in a volume distinct from the Liturgical Prayer Books. It is the fruit of a gigantic undertaking brought to a happy conclusion under the Generalship of the Most Reverend Denis Schuler and approved by Pope Pius X in 1908. It enjoys great authority and its interpretations of the Rubrics of the Mass and Office are accepted by the Congregation of Rites which often refers to it in its answers to the questions put to it. Thus does the Order continue to serve the Church in every department of the Sacred Liturgy.<sup>51</sup>

## VII

### OTHER FRANCISCAN CONTRIBUTIONS TO THE LITURGY

Before bringing our paper to a close, we take leave to mention a few other Franciscan contributions, liturgical or having some bearing on the liturgy, to the devotional treasury of the Church.

1. **The Christmas Crib.** The practice of representing the mystery of our Savior's Birth existed before the time of St. Francis. Whether or not he had knowledge of it cannot be affirmed or denied, but it is certain that it was not universal and exerted but little influence on the celebration of the Christmas feast. All know the touching story of the midnight Mass at Greccio in 1223 before the crib which St. Francis had constructed with the permission of the Pope. Thus consecrated by the piety of St. Francis, and propagated everywhere by his brethren, the crib is now the necessary accompaniment of the liturgy of Christmas. Before it the faith

<sup>51</sup> This chapter of our paper is an abridgment of Fr. Arsène Le Carou's contribution, *La Liturgie Franciscaine*, to *Liturgia*, pp. 852-860. In his bibliography he mentions the Franciscan Supplement (the work of Fr. Romain Sire, O.F.M.) to the Missel Quotidien et Vespéral of Dom Gaspard Lefebvre, O.S.B. An English translation of that Supplement, brought up to date would be most welcome to our tertiaries and to those who frequent our Franciscan churches.

and love and devotion of young and old alike glow with a warmth that nothing else can give. Through it the Christmas mysteries bear fruit in the hearts and lives of men. Without it, Christmas would hardly be Christmas.

2. **The Blessed Sacrament.** The glory of enriching the Roman Liturgy with the Mass and Office of the Blessed Sacrament belongs to others. But the Order, heir to the Eucharistic piety of the Seraphic Father, obedient to his wishes, and armed with his letters and exhortations, has ever made it a sacred duty to preach devotion to the Blessed Sacrament. The friars were very active in the work of organizing confraternities the purpose of which was to foster respect and devotion to the Blessed Sacrament. Cherubinus of Spoleto founded a confraternity whose members accompanied the Blessed Sacrament when It was carried to the sick. While there is evidence to prove that the custom of exposing the Blessed Sacrament for public adoration was introduced here and there both by the friars and others before the middle of the seventeenth century, the Forty Hours' Devotion with exposition of the Blessed Sacrament owes its origin to the Capuchin Friar, Joseph Plantanida of Fermo. In order to avert the perils with which the Turks were threatening Christendom he prevailed upon the Senate of Milan, in 1537, to have these solemn prayers by turn in each of the Churches of the city in such a way as to keep up the Devotion throughout the year. The practice of praying for forty hours consecutively before the Blessed Sacrament solemnly exposed had already been practised in divers places, but Friar Joseph had the honor of originating this more solemn form. It received the approbation of Paul III in 1539, rapidly gained ground everywhere, was established at Rome by Clement VIII in 1592, and was accepted as one of the most beautiful devotions of the universal Church by Clement XIII in 1765. Most remarkable of Franciscan Saints in his devotion to the Blessed Sacrament is the humble lay brother St. Pascal Baylon who was chosen by Pope Leo XIII, in 1897, to be the Patron of all Eucharistic Devotions, Congresses and works.<sup>52</sup>

3. **The Passion of Christ.** In pursuance of the practice so strongly inculcated by St. Francis of portraying the human side,

<sup>52</sup> Holzapfel, *op. cit.*, p. 202; *Liturgia*, p. 689. *re* Joseph Plantanida, cf. *Catholic Encyclopedia*, vol. VI, pp. 151, 152.

and especially the human love of Christ by concrete representations, easy to understand and calculated to arouse devotion in the hearts of the people, the friars have propagated the cult of the Passion not only by their preaching, but by setting up in various places imitations or reproductions of the Holy Places where the mysteries of the Passion had been enacted. The most important of these seems to be the "Jerusalem transportata" which Friar Bernardine Caimo erected towards the end of the fifteenth century, on Monte Varallo at Milan. Out of these representations our Way of the Cross has been evolved. The number of the Stations was fixed at fourteen in the sixteenth century. St. Leonard of Port Maurice erected as many as 522 Ways of the Cross, and wrote a treatise on this truly Franciscan devotion.<sup>53</sup> The Order is today its most zealous propagator.

4. **The Sacred Heart of Jesus.** The Order may justly claim a great deal of the credit and glory attached to the spread of Devotion to the Sacred Heart. St. Anthony in the thirteenth century, Ubertinus of Casale in the fourteenth, St. Bernardine of Siena in the fifteenth are among its most ardent propagators. When St. Margaret Mary received from our Lord the Mission to propagate Devotion to His Sacred Heart throughout the Church, He gave her a heavenly protector who was to be her guide and model, and to assist her in the difficulties she would have to encounter for the glory of His Sacred Heart. This was the Seraphic Father St. Francis, called by our Lord Himself, in a vision vouchsafed to St. Margaret Mary, one of the greatest favorites of His Sacred Heart.

The children of St. Francis undertook to make known the wishes of Christ concerning the feast of His Sacred Heart. The humble nun of Paray le Monial was hardly dead when two friars established confraternities in honor of the Sacred Heart. One of these was founded at Versailles by a French Franciscan, the other at Rome by St. Leonard of Port Maurice. The Office of the Sacred Heart was adopted in the Order immediately after its approbation by Clement XIII. The Most Reverend Father Bernardine of Portugruaro consecrated the Franciscan family under his jurisdiction to the Sacred Heart of Jesus on July 14, 1874, and on the same day, a year later, renewed the Consecration at Paray-le-Monial in the presence of 4000 of his subjects whom he had con-

<sup>53</sup> Holzapfel, *op. cit.*, pp. 201-202.

voked there for that purpose. In the letter which he wrote to the Order on that occasion he draws attention to the fact that the Sacred Heart encircled by a crown of thorns and surmounted by a cross had long been engraved in the ancient arms of the Order exactly as it was afterwards shown to St. Margaret Mary.<sup>54</sup>

5. **The Feast of Christ the King.** The most recently instituted feast of Christ the King consecrates a doctrine very dear to Franciscan hearts. The "*Praeco sum magni Regis*" of St. Francis became a word of command for his sons. Carrying out to its logical consequences the first principle of their Christology which is to attribute to Christ all the Prerogatives and Glory which follow from His being the *Primogenitus omnium creaturarum*, the Doctors and Theologians of the Order, St. Bonaventure, Alexander of Hales, Scotus, St. Bernardine of Siena and countless others have fully established His rights to Universal Kingship.

Modern Franciscan theologians, particularly those of the Observant Provinces in France in the latter part of the nineteenth century, consecrated their labors to the glorification of Christ the King. One of them, Fr. Chrysostom Urrutibéhéty undertook in 1891 to instill devotion to Christ the King into the hearts of the pupils of the Seraphic College of Bordeaux. One of them, Fr. Ives Pouliquen, became a missionary in China and preached the Kingship of Christ to his native flock. He obtained permission from his Vicar Apostolic, Mgr. Adeodat Wittner to have Fr. Chrysostom's prayer to Christ the King recited every Sunday in his territory of Eastern Changton. He drew up plans for a church to be built in honor of Christ the King and collected the alms necessary to carry out his project. But he died before he could accomplish his pious intentions. Mgr. Wittner promised him on his deathbed that the church would be built, and on October 15, in Si-Yu, Eastern Changton, he laid the foundation-stone of the first church to be dedicated to Christ the King. He consecrated it on August 28, 1917.

Meanwhile devotion to Christ the King had spread beyond the Seraphic College of Bordeaux, first among the tertiaries and certain congregations affiliated to the Order, then among the laity. In 1903 it appeared in official guise in a canonically erected Association. Fr. Chrysostom composed a prayer in honor of Christ the King,—which was enriched with a *Toties Quoties* Plenary

<sup>54</sup> *Lives of the Saints and Blessed*, vol. II, pp. 306-310.



Indulgence by Pius XI, Feb. 21, 1923. With the warm encouragement of his Religious Superiors and brethren he drew up a petition beseeching the Holy See to institute a feast in honor of Christ the Universal King. It obtained the signatures of all the French Bishops and of all the Religious of the French Provinces. On Dec. 11, 1925, by the Apostolic Letters *Quas Primas*, Pius XI granted the petition which tallied so completely with his own personal designs. It should be added that Father Gemelli, O.F.M., Rector Magnificus of the University of the Sacred Heart of Jesus of Milan, had addressed to the Holy Father, in 1925, a petition in favor of the feast, accompanied by a theological dissertation on the Kingship of Christ.<sup>55</sup> Though the Apostolic Letters *Quas Primas* made no allusion to any particular school of theology, the Franciscan School could well rejoice. Its teachings had once more received the official recognition of the Church, its labors for the Glory of Christ the King had at last borne fruit in the Sacred Liturgy.

6. **The Angelus.** About the year 1250, one of the companions of St. Francis, Blessed Benedict of Arezzo, inaugurated a practice which has become an essential part of Catholic devotion to the Mother of God. At nightfall, after Compline, the Blessed Virgin was to be honored by the chant of the Antiphon, *Angelus locutus est Mariae*. Blessed Benedict recited or chanted it with great piety and exhorted others to do so. In 1263 the General Chapter of Pisa decreed that the brethren should induce the people, when they should hear the Compline Bell, to salute the Blessed Virgin by saying the *Ave Maria* a certain number of times, as it was the opinion of many doctors that she had been saluted by the Angel at that hour. At the General Chapter of Assisi, in 1295, it was decreed that every evening in every house of the Order the bell should be rung three times with a short interval of time between each ring, as a signal for the brethren to kneel and recite the *Ave Maria* three times. In the following century the practice was extended to the threefold salutation in the morning, at noon, and in the evening. In the fifteenth century the Angelus became what it is today. A modern historian of the Order, Fr. Thaddée Ferré, O.F.M., may well write "that it is from a Franciscan bell-tower that the first Angelus reechoed over the world."<sup>56</sup>

<sup>55</sup> The Latin text of this dissertation is to be found in the *Acta Ordinis Minorum*, 1926, pp. 147-155.

<sup>56</sup> De Sesseralle, *op. cit.*, p. 90; Le Carou, *op. cit.*, p. 36, footnote.

As we end our task we are conscious of its many lacunae and other imperfections. The vastness and beauty of the subject no less than its importance deserved better treatment than our poor pen could give it. The sources at our disposal, though adequate, were, for local reasons, mostly of French provenance, and we know only too well that our paper would have acquired greater interest and value from the utilization of the rich liturgical arsenals of other countries, Italy, Germany, England and Spain. If for obvious reasons our Franciscan authorities are almost exclusively members of one of the three families, the achievements of the other two and their contributions to the liturgical life of the Order and of the Church have not been intentionally ignored and omitted. The absence from this paper of what they have done for the liturgy is one of its most regrettable defects.

Whatever its shortcomings we hope that this effort to sketch the liturgical life and influence of the Order will bring home to the sons of St. Francis the grandeur and the vital importance of the task confided to the Seraphic Father and to them by the Voice from the Crucifix at San Damiano, *Vade, Francisce, repara, domum meam quae labitur*. Vital indeed, for it concerned the very life of the Church, then so direly threatened with the loss of the spirit of its Divine Founder. Thanks to the Gospel life restored by Franciscan Poverty, Franciscan Obedience and Franciscan Love of God, of Christ and of the Church, there began a spiritual and moral revival which brought back the purity of faith and morals of the best ages of Christianity. And the chief instrument of this revivification of the Church was the liturgy which she placed in the hands of St. Francis and of the Order in 1223. Rejuvenated and enriched, it has been taken back by the Church because she saw in it the traditional expression of her own piety and, by the same token, the best means of inculcating it upon her clergy and laity. Others, indeed, have helped to make it what it is, but the Sons of St. Francis justly claim the honor of having saved it for her, of having adapted it to her growth and needs, of having made it the vehicle of most of her essential devotions—those especially which honor the Blessed Trinity, the Man-God and His Blessed Mother. And when we consider the liturgical revival of today, the rôle it fills in Catholic Action and in the individual lives of the faithful, we understand better still that the Holy Spirit had in view something tremendously more vital than the liturgical

piety of the great Franciscan Family,—that He had in view the very life and subsistence of His Church, when He inspired St. Francis to write in the Rule those simple words, *Clerici faciant officium secundum ordinem Sanctae Romanae Ecclesiae*.

We gratefully acknowledge our indebtedness to our Rev. Fathers Germain-Marie Desnoyers and Leonard-M. Puesch and to our Clerics of Rosemont, Montreal, who gave us very valuable information and helped us in other ways in the preparation of this Paper.

Fr. H. W., O.F.M.

#### DISCUSSION

FR. MARION HABIG, O.F.M.:—An early Franciscan missionary whose love for the liturgy was an outstanding characteristic and probably one of the principal reasons for his remarkable success was Fr. John of Montecorvino, first Catholic missionary to China proper and first Archbishop of Peking, then called Cambaluc or Khan-baliq (that is, city of the Khan, built by Kublai Khan). Shortly after he arrived in China during the latter part of the thirteenth century, he converted the Nestorian King George of Tenduk (Western China), a vassal of the Great Khan, and conferred minor orders upon him. In his letter of 1305, Montecorvino reports that King George “ministered to me in sacred vestments when I celebrated”; also that he had made arrangements with him to translate the whole Latin Office into the Tatar language “so that it might be chanted throughout his kingdom.” Holy Mass was celebrated by the missionary according to the Latin rite but in the Tatar language.

At the capital (Peking), Fr. John began his work by translating into Tatar the entire New Testament and the Psalter. He purchased forty boys and besides making good Christians of them taught them how to read and write Latin and how to chant the Divine Office. These boys, he says, wrote out thirty psalters and two breviaries, and they chanted the Office by ear (*secundum usum*); for he had brought along only a portable breviary with short lessons and a small Missal. In his letter he begs for an Antiphonary, the Lives of the Saints, the Gradual, and a Psalter with notes.

The following year (1306) he wrote another letter in which he reports that in addition to the first church which he had built some two miles from the palace of the Great Khan he was completing a second near the palace; his choir boys were divided into two groups, one at each church; he himself celebrated Mass in both churches during alternate weeks; in one of the churches he had placed six pictures showing scenes of the Old and New Testament and with explanatory legends in Latin, Tatar, and Persian. Often the Great Khan would ask him to come to the palace with a few of the choir boys to sing for him, so delighted was he with the liturgical chanting of these boys. What a picture: Chinese boys singing Gregorian chant before the Mongol emperor in the capital of China more than six hundred years ago! (Cf. *Orate Fratres*, July, 1928, pp. 274-280.)

#### His Efforts for Liturgy

# EASTERN AND WESTERN LITURGIES

FR. CUTHBERT GUMBINGER, O.M.Cap., S.T.D.

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- I. Definition and Rôle of the Liturgy.
  - II. Christ, the Centre of the Liturgy.
  - III. Origin of Rites.
  - IV. The Eastern Liturgies.
  - V. The Western Liturgy.
  - VI. The Liturgy and Reunion.
  - VII. The Mass of the Priesthood of Christ.
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## I

### DEFINITION AND RÔLE OF THE LITURGY

Liturgy is the religious public cult regulated by the Church. It corresponds to man's obligations of rendering homage to God in recognition of His supreme dominion. These obligations are fourfold and consist of adoration, thanksgiving, propitiation and petition. By the fulfillment of these obligations we worship God. These acts of worship, when external and performed in the name of society, constitute liturgy. Thus the individual, body and soul, and all society must unite to honour God and thus exercise the virtue of religion, that moral, infused virtue which inclines us to render dutiful worship to God. The highest form of this worship is sacrifice, for by sacrifice man satisfies his fourfold obligations to God.

In the Old Law, God Himself determined the manner in which the official cult should be performed. In the New Law, Christ,



our Teacher, King and Priest, instituted His Church in order that the fruits of His Sacrifice on the Cross might be applied to men of all times. He ordained that God be honored and men be saved by very special acts meritorious for salvation, namely, the Holy Sacrifice of the Mass and the Sacraments. In the Mass Christ is offered anew in an unbloody manner.<sup>1</sup> In the Sacraments we have external signs signifying the internal grace which they effect.<sup>2</sup> While these acts are the essentials of divine cult, they do not quite correspond to the notion of liturgy.

The liturgy is a synthesis of essentials and accidentals. Christ gave the essentials of cult and the Church determines the accidentals. Hence, some things in liturgy are of divine origin and others of ecclesiastical choice. This explains both the variety of liturgies in the Church and also the minor differences in one and the same liturgy during the course of centuries.<sup>3</sup> The textual history of missals, anaphoras and sacramentaries show how prudently and authoritatively Mother Church exercises her power in determining liturgical matters that are within her jurisdiction.<sup>4</sup>

To define liturgy more specifically some explanations may help us. Writing in the *Orate Fratres*,<sup>5</sup> Dom Asmund Jacobs, O.S.B., says:

The definitions proposed in the past may be classed into two groups. The former group is concerned with the etymological meaning and evo-

<sup>1</sup> Conc. Trid., Sess. xxii, Cap. I.

<sup>2</sup> *Ibid.*, Sess. vii, Can. 6.

<sup>3</sup> E. g., forms for confirmation and extreme unction. For confirmation: the *Gregorian Sacramentary* has: "In nomine Patris et Filii at Spiritus Sancti. Pax Tibi," to which the newly confirmed answers: "Et cum spiritu tuo." The *Gelasian Sacramentary*: "Signum Crucis in vitam aeternam." "Amen." "Pax tecum." "Et cum spiritu tuo." This recalls the formula of the Greek liturgy: Σφραγὶς δωρεᾶς πνεύματος ἁγίου (Signaculum doni Spiritus Sancti). Perhaps the Gelasian liturgy owed much to the Greek influence through the Gallican which is manifoldly indebted to Greek liturgy. The *Missale Gothicum* has: "Perungo te chrisma sanctitatis." Cf. also Villien, *The History and Liturgy of the Sacraments*, Burns, Oates and Washbourne, 1932, pp. 74-76. For extreme unction: "The greatest variety of forms has been used in the administration of Extreme Unction. Some are deprecative, some optative, others indicative, still others imperative, and some mixed," Kilker, *Extreme Unction*, Herder, 1927, pp. 26, 27, 73.

<sup>4</sup> Brightman, *Liturgies, Eastern and Western*, 2 vols., 1896; Renaudotius Eusebius, *Liturgiarum Orientalium Collectio*, Frankfurtii, 1847, Baer, tomi duo, Ed. Sec. Also: Villien and Kilker, *op. cit.*, Conc. Trid., Sess. xxii, Can. 7.

<sup>5</sup> Quotation from "A Definition of Liturgy" in *Orate Fratres*, Sept. 7, 1935, by Dom Asmund Jacobs, O.S.B., p. 449; Eisenhofer, *Handbuch der Liturgik*, Freiburg, 1932, 1, p. 6; Festugiere, M., *Qu'est ce que la liturgie?* Paris, 1914, p. 28.

lution of the term (*leitourgia*) and concludes that the liturgy is *public worship*. Various notes are added to this general notion of the liturgy by its exponents, such as the institution by Christ and regulation by the Church; its dependence on Christ as principal minister; its performance by the Church as such: <sup>6</sup> and finally its authenticity.<sup>7</sup> The foregoing definition is certainly not wrong, but it seems to exclude, if taken at face value, the aspect of the communication of *divine life* to man through the liturgy, which is essential to it. The second group defines liturgy as 'continuatio sacerdotii Christi—the continuation of the priesthood of Christ.' This definition remedies the defect of the preceding one. Yet one might ask whether, taken in the strict sense, it renders the central and fundamental idea of the liturgy. It seems to over-emphasize the aspect of priesthood, which, even granting it may be interpreted correctly, is not desirable in a definition.

Nor is Dom Jacobs satisfied with Dom Beauduin's definition that liturgy "is that set of rites and service in and by which the Church lives its supernatural life, that is, is born to divine life, nurtures its life, develops that life toward greater union with God, greater love of Him, more ardent praise of the Beloved."<sup>8</sup> But Dom Jacobs is still not satisfied and suggests his own definition which is worthy of all consideration. He continues: "The liturgy is the actuation of the Mystical Body of Christ as such. This formula merely substitutes 'actuation' for 'life' and 'Mystical Body of Christ' for 'Church' in the wording of the title of Dom Beauduin's book."<sup>9</sup> . . . 'Actuation' is intended to signify the twofold function of the liturgy: its production of life: and secondly, its development of that life. Moreover, actuation signifies action, actual doing, activity, therefore calling attention to the fact that the liturgy actually exists only when it is actually being performed."<sup>10</sup> He goes on to show in two articles that "the Mystical Body of Christ is formed primarily by an influx of divine life from Christ (the Head) into all His members."<sup>11</sup> But this

<sup>6</sup> Schuster, Ildefonso Cardinal, *Liber Sacramentorum*, Torino-Roma, 1932, I, p. 51; Caronti, E., *The Spirit of the Liturgy*, tr. by V. Michel, Collegeville, 1926, p. 1.

<sup>7</sup> A. Fortescue, in *Cath. Encycl.*, art. "Liturgy," vol. IX, p. 306. Guardini Romano, *The Spirit of the Liturgy*, Benziger, N. Y., 1931, "The Liturgy is the Church's public and lawful act of worship, and it is performed and conducted by the officials whom the Church herself has designated for the post—her priests" (p. 6).

<sup>8</sup> *Orate Fratres*, Sept., 1935, p. 450.

<sup>9</sup> Beauduin, *Liturgy, The Life of the Church*. Tr. by V. Michel, Collegeville, 1926.

<sup>10</sup> *Orate Fratres*, Sept., 1935, p. 451.

<sup>11</sup> *Ibid.*, Oct., 1935, pp. 506-511.

divine life of grace is formed, developed and nurtured by the liturgy whereby the means of salvation are given to us.

The word "Liturgy" means a public office. In Sacred Scripture, it means a religious office to be performed by priests and levites and particularly something related to sacrifice. Although in the Eastern Churches the word "Liturgy" is reserved for the *Mass* which is *The Sacred Liturgy* by excellence, in the West the word implies *all* public cult. In that sense we use the

**The Liturgy, a Public Service** word in this study. The liturgy is therefore the exercise of divine cult, of which Christ determined the essentials and the Church, the accidentals. Liturgy embraces three main forms of public cult and prescribes how they are to be performed; 1) The Adorable Sacrifice of the Mass. (Missals, Liturgies, Anaphoras); 2) The Sacraments and Sacramentals. (Ritual, Pontificals, Euchologia); 3) The Chant or recitation of the Divine Office. (Breviary).<sup>12</sup> The primary Objects of divine cult are God, the Humanity of Christ and all Its Parts. The secondary objects are Our Blessed Lady, the Angels and Saints. Sacred ministers whilst actually officiating in the liturgy receive special honours (bows, incensations, kissing of the hand) as official representatives both of Christ and of the Church.

Owing to the imperfection of the levitical priesthood, God raised up a unique High Priest according to the order of Melchisedech, Our Lord Jesus Christ.<sup>13</sup> For "there is one mediator of

**Christ, the Principal Minister** God and men, the man Christ Jesus, who gave himself a redemption for all."<sup>14</sup> Christ is a Priest by the very fact of the Incarnation.<sup>15</sup> For "God anointed him in the Holy Ghost and in power"<sup>16</sup> that he might be a "Priest" not according to the order of Aaron but

"according to the order of Melchisedech."<sup>17</sup> From the first moment of the Incarnation Christ was both Priest and Victim as St. Paul testifies: "Wherefore, when he cometh into the world he saith: 'Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me. Holocausts for sin did not please thee. Then said I: Behold I come. In the head of the book it

<sup>12</sup> Callewaert, C., J.C.D., *Institutiones Liturgicae*, Tract. Prim., Brugis, 1923, p. 8.

<sup>13</sup> Conc. Trid., Sess. xxii, Cap. I.

<sup>16</sup> Acts, X, 38.

<sup>14</sup> I Tim., II, 5-6.

<sup>17</sup> Heb., V, 6, 10; VI, 20.

<sup>15</sup> Callewaert, *op. cit.*, p. 15.

is written of me that I should do thy will, O God.' In saying before: 'Sacrifice and oblations and holocausts for sin thou wouldst not: neither are they pleasing to thee,' which are offered according to the law. 'Then said I: Behold I come to do thy will, O God': He taketh away the first, that he may establish that which followeth. In the which will, we are sanctified by the oblation of the body of Jesus Christ once."<sup>19</sup>

Denis, the Carthusian, says very beautifully that "Christ's entire life was a continual Mass and celebration of sacrifice."<sup>19</sup> But Christ was eminently a priest when He offered Himself at the Last Supper and on the Cross. He is "a priest forever"<sup>20</sup> in Heaven and on Earth. In Heaven, Christ is "always living to make intercession for us."<sup>21</sup> This is the office of a priest. "For by one oblation he hath perfected for ever them that are sanctified."<sup>22</sup> He offered himself at the Last Supper. Continuing this moral oblation he was sacrificed as a Victim for sin, in a bloody manner on the Cross. This Sacrifice was ratified by God at the Resurrection and accepted at the Ascension. In Heaven for ever Christ offers Himself although in a glorified state.<sup>23</sup> For Christ, "for that he continueth forever, hath an everlasting priesthood."<sup>24</sup> He is the "Son who is perfected for evermore."<sup>25</sup> On the eternal priesthood of Christ, Fr. De la Taille, S.J. writes.

Sacrificium Christi evasit quidem per resurrectionem gloriosum, per ascensionem coeleste; immortalitas autem vitae aeternae illud effecit perenne . . . status victimalis, ipsa sacrificacione inductus, perseverat quamdiu manet hostia incorrupta.<sup>26</sup> Jam vero non solum incorruptam ac illaesam reliquit resurrectio sanctificationem carnis dominicae victimalis (secundum illud Psalm, 15: 9, 10; 'Caro mea requiescet in spe. Quoniam non derelinques animam in inferno; nec dabis SANCTUM TUTUM videre corruptionem'; cf. Act., 2; 26-31), sed etiam per resurrectionem ipsam obtigit carni hostiae incorruptibilitas gloriae: quae, ut dictum est, nedum officiat statui victimali, multo magis ei accessit cumulus, sanctitatem hostiae ex parte divinae acceptationis sanciens et complens. Est ergo inde sacrificium Christi immortale, aeternum, unde est gloriosum

<sup>19</sup> Heb., X, 5-10.

<sup>19</sup> Element. Theol. Prop. 119.

<sup>20</sup> Ps. 109, 4.

<sup>21</sup> Heb., VII, 25.

<sup>22</sup> Heb., X, 14.

<sup>23</sup> De la Taille, M., S.J., *Mysterium Fidei*, Parisiis, Beauchesne, MCMXXXI; Elucidatio XII, XIII, XIV.

<sup>24</sup> Heb., VII, 24.

<sup>25</sup> Heb., VII, 28.

<sup>26</sup> De la Taille, *op. cit.*, Elucidatio I.



et coeleste. Perseverat igitur Christi sacrificium, non quidem activum: sacrificatio enim transiit, nec iteratur aut veluti in continuo *feri* agitur; sed perseverat utique sacrificium passivum: hostia enim durat in suo *esse* hostiae acceptatae.<sup>27</sup>

This passive sacrifice of Christ in Heaven is real. A thing is a sacrifice as long as it remains in the state of victimhood. Christ remains thus forever. Had He arisen in a passible and mortal state such as Lazarus was after he came from the tomb, Christ's then Christ would no longer remain a victim, because Passive He would no longer be in a state set aside and sacred Sacrifice to God. But He passed into such a state through His oblation on the Cross and through the consequent resurrection to the glorified state. A return to a passible life would have destroyed the sanctity and condition of Christ's continued victimhood. This is what St. Paul means when he writes: "Now of the things which we have spoken this is the sum: We have such an high priest who is set on the right hand of the throne of majesty in the heavens, a minister of the holies and of the true tabernacle, which the Lord hath pitched and not man. For every high priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have some thing to offer. IF THEN HE WERE ON EARTH, HE WOULD NOT BE A PRIEST: seeing that there would be *others* to offer gifts according to the law."<sup>28</sup>

Thus if Christ arose to a mere terrestrial life, mortal as ours, his sacrifice and priesthood would not be eternal. But Christ's sacrifice and priesthood are not temporal and manifold as those of the Aaronitic priesthood, but they are eternal and unique.

Through His eternal priesthood and sacrifice, Christ celebrates the most splendid liturgy in Heaven. There He gives glory and honour to God and renders that worship that is perfect and supreme beyond all human telling. But through this perpetual sacrifice and priesthood Christ sanctifies us; since from Him and His sacrifice flows the efficacy which our sacrifice and sacraments have. These latter even as the Mass are commemorative and representative of Christ's Passion (sacrifice) in as far as it sanctifies men. Our sacrifice and sacraments are the instruments or channels whereby Christ, our High Priest sanctifies us.<sup>29</sup> All this is done through Christ but by means of the visible priesthood of

<sup>27</sup> *Ibid.*, Elucid. XII, pp. 142-143.

<sup>28</sup> Heb., VIII, 1-4.

<sup>29</sup> De la Taille, *op. cit.*, Elucid. XII, p. 143; and Quantum Antirrheticum.

the Church. Thus Our Lord is the principal and eternal Priest of the New Law. This is recalled by the frequent use of the words: "Through Jesus Christ Our Lord," in the prayers of the liturgy. Christ is also a Priest on Earth but only through the ministry of visible human priests, exercising vicarious power from and for Christ.

Between Christ and us there is a likeness of *nature*, for He is perfect Man as well as perfect God.<sup>30</sup> Christ is the meritorious and efficacious cause of all the means of our sanctification. The grace and gifts we have are of the same species as those in the soul of Christ. By all these gifts we live supernaturally in Christ. Thus we have also a *supernatural physical* likeness to Christ. He is the second Adam, the Author and Font of grace. Through grace and the gifts of the Holy Ghost and the exercise of the infused virtues, we acquire and ever increase our *moral likeness* to Christ. By knowing and loving Christ there arises a certain union with Him which, union is real but of the intentional order in so far as the One known and loved is, in a certain sense, in the one knowing and loving. Thus St. Paul writes: "God hath quickened us *together* in Christ by whose grace you are saved: and He hath raised us up together and hath made us sit together in heavenly places, through Christ Jesus."<sup>31</sup>

Hence it is that the feasts of Our Lord which recall the blessed mysteries of His life, death, resurrection and ascension, have each a proper and characteristic significance and efficacy in regard to ourselves, in order that thereby "Christ be formed in us."<sup>32</sup> What happened to Christ, happened or will happen to us spiritually and even at times materially, e. g., the resurrection. The Fathers express this truth and so does the liturgy, especially at Christmas, Epiphany( Passiontide, Easter, Ascension. "The birth of the head is the birth of the body . . . and as we are crucified with Christ, risen with Him, placed at the Right Hand of the Father with Him, so, too, are we born together with Him in this Nativity."<sup>33</sup> "Christ, as the Head has gone to Heaven, Christ, as the Body, will follow."<sup>34</sup> Thus Sts. Leo and Augustine express the intimate union between Christ and us, His Mystical Body.

<sup>30</sup> Athanasian Creed. Cf. Callewaert, *op. cit.*, pp. 18-26.

<sup>31</sup> Eph., II, 5-6.

<sup>32</sup> Gal., IV, 19.

<sup>33</sup> S. Leo, Sermo XXVI, In Nativ. Dmi. VI. MPL., 54, 213.

<sup>34</sup> S. August., Enarrat. in Psal. LXXXVI, no. 5.

From this union with Christ there arises a mutual union of all who are "in Christ" and this is the Communion of Saints, the Mystical Body of Christ. This is expressed in various ways in Holy Writ: e. g., "I am the vine; you are the branches."<sup>35</sup> St. Paul speaks of a body and its head; of Christ the Bridegroom and His Spouse, the Church.<sup>36</sup>

**Christ's Mystical Body** This truth is of great importance for the correct understanding of the liturgy. The Mystical Body of Christ on earth is the true Church of Christ. The Church is a perfect society, visible amongst men and hierarchically constituted. As such she was instituted by the God-Man Christ. He prepared her in His mortal life and "purchased her with His Blood."<sup>37</sup> Through the primacy of Peter and his successors together with the bishops, the Church is ruled. Christ animates the Church by sending her the Holy Spirit. Christ, Himself, is with us "all days" as Chief Shepherd, Lawgiver, Priest, Teacher and King of our wills, our hearts and our bodies.<sup>38</sup> His authority resides in the hierarchy and priests, in whom He lives as the guiding and ruling Saviour, whilst He dwells in the souls of the faithful as the Head of those who are to be saved.<sup>39</sup> Hence Christ and His Mystic Body form "the whole Christ."<sup>40</sup>

In sacred liturgy, the Mystic Body acts in its entirety. Publicly and officially the Mystic Body of Christ is actuated and sanctified through the liturgy. Christ is the great High Priest and the Church acts in His Name as well as in her own.

**Liturgy, the Actuation of the Mystic Body** Her ministers are at the same time the vicegerents of Christ.<sup>41</sup> The Council of Trent declares the priest to be the vicar of Christ.<sup>42</sup>

Through the ministry of her priests in the liturgy the Church offers sacrifice, sanctifies men, prays to God and dispenses sacred gifts.<sup>43</sup> All that the priest does is performed by

<sup>35</sup> John, XV, 5.

<sup>36</sup> Eph., V, 22.

<sup>37</sup> Acts, XX, 28; Eph., V, 25; Third Noct. for feast of Sacred Heart taken from sermons of St. Augustine, St. John Chrysostom and St. Bonaventure.

<sup>38</sup> Pius XI, *Encycl. Quas Primas*, Dec. 11, 1925.

<sup>39</sup> Callewaert, *op. cit.*, p. 20.

<sup>40</sup> Gruden, *The Mystical Christ*, Herder, 1936, p. 63; Mersch-Kelly, *The Whole Christ*, Bruce, 1938.

<sup>41</sup> I Cor., IV, 1; II Cor., V, 20; I Cor., I, 9.

<sup>42</sup> Conc. Trid., Sess. xiv, Cap. 5.

<sup>43</sup> S. Thom., 3, S. 60, 3 c and 2 m. Cf. Secret for IX Sunday after Pent.: "Concede nobis, quaesumus Domine, haec digne frequentare mysteria: quia





Apostle adds a precious and very interesting comment when he says: "Of whom (Christ, the high priest) we have much to say and hard to be intelligently uttered: because you are weak to hear." <sup>50</sup>

Since the liturgy is so noble and sacred, we hold it in the highest esteem. The liturgy distinguishes us from our separated brethren; and although the Anglican liturgy might edify us, yet it more truly arouses our pity. The Orthodox, however, despite their schism, surely teach us many a wholesome lesson of love for the liturgy which they have celebrated and still celebrate with such pomp and splendour. However, only in the Catholic Church do we find the worship and liturgy perfect and true; performed with proper authorization; majestic and glorious in its variety, detail, music, language and vestment. Even the least ceremony, the shortest prayer is inspiringly beautiful and powerful to sanctify, elevate and encourage the soul.

Not only the essentials of divine cult in the liturgy have a great power, but even other rites, prayers and ceremonies added by Mother Church have a peculiar efficacy. All that the Church does and all the prayers she utters have a sanctifying effect. Much of this effect depends also on the dispositions of the individual member of the Church. But provided we have the good intention and try to serve God well, the prayers of the Church are heard and answered by Almighty God. William of Auvergne writes in this regard: "The Church is the holy and immaculate Bride of Christ. Her beauty is so great that she will never be repulsed; and she obtains all that she asks of her Divine Spouse. Thence it happens she is often heard for unworthy persons, praying for them both grace and pardon, benefits and mercy. If, however, some persons are so wicked that the Church does not obtain for them what she petitions for them, she is not repulsed, but they."<sup>51</sup>

The favor and grace which the Church finds in the eyes of

<sup>50</sup> Heb., V, 11.

<sup>51</sup> "Ecclesia est dilecta Christi sponsa 'sancta et immaculata' cujus 'gratiositas est adeo Deo placens adeoque dilecta ut nunquam apud eum patiaturs repulsam. Inde est quod pro indignis multoties exauditur, imperans eis et gratiam et veniam, beneficia et misericordiam. Quod si aliquando adeo indigni sunt, ut eis Ecclesia non obtineat quod pro eis petit, non ipsa repellitur, sed ipsi." Callewaert, *op. cit.*, pp. 22-23. Guliemi Averni (Ep. Parisiensis 1228-1249) *Opera Omnia, De Sacramentis*, c. 1, Aureliae et Londini, 1674, p. 524. English translation mine. (Ecclesiae) "Preces sunt apud Deum exaudibiles" S. Thom. 3a, q. 64, art. 1, ad 2.

Christ are increased and enhanced by the actual sanctity of the individual members of the Church. Hence she prays so frequently in the liturgy that the minds and hearts of the faithful be "cleansed" and "purified": "Purify us, O merciful God, so that the prayers of thy Church which are pleasing to thee, offering devout gifts to thee, may become yet more pleasing after our minds are cleansed."<sup>52</sup>

## II

### CHRIST, THE CENTRE OF THE LITURGY

God prepared the world for the Holy Sacrifice of the Mass by the many other sacrifices of primitive revelation and of the Mosaic Law. The sacrifices, prescribed by God in the Old Testament, were types and figures of the Sacrifice of the New Law. In a mysterious manner the varied sacrifices of old foretold the manifold character of Christ's Sacrifice. St. Thomas sums up the more prominent ancient sacrifices and figures of our Eucharistic Sacrifice in the words: "In figuris praesignatur, cum Isaac immolatur, Agnus Paschae deputatur, datur manna Patribus."<sup>53</sup> The Eucharistic Species are foreshadowed in the unbloody oblation of bread and wine by Melchisedech, King of Salem and Priest of the Most High.<sup>54</sup> The Psalmist foretells that Christ will be a "priest forever according to the order of Melchisedech."<sup>55</sup> The Paschal Lamb was an excellent type of the Holy Eucharist both as a Sacrifice and as a Sacrament.<sup>56</sup> But the manna falling from Heaven for the daily needs of the pilgrims in the desert is the great type of the Holy Eucharist as a Sacrament.<sup>57</sup> Christ reminds the Jews of the manna in connection with the promise of the Holy Eucharist. "Your fathers did eat manna in the desert and are dead. . . . I am the living bread which came down from Heaven. If any man eat of this bread he shall live forever."<sup>58</sup> The Blessed Savior also worked miracles to strengthen the faith of the Jews before He promised the Holy Eucharist. He multiplied the loaves and fishes; walked upon the waters and stilled the storm.<sup>59</sup>

<sup>52</sup> Cf. Secrets for the Sundays of Septuagesima, Sexagesima, III in Lent.

<sup>53</sup> *Lauda Sion*.

<sup>57</sup> Ex., XVI.

<sup>54</sup> Gen., XIV, 18-20.

<sup>58</sup> John, VI, 49; 51; 52.

<sup>55</sup> Ps. CIX, 4.

<sup>59</sup> John, VI.

<sup>56</sup> Ex., XII.

At the Last Supper our Lord instituted the Holy Eucharist and commanded His Apostles to do as he had done. All the accounts of the Last Supper in the New Testament are identical in substance.

Minor differences are found in the details and also in the words of institution. The inspired writers were anxious to give the sense of Our Lord's words, rather than the words themselves. The same slight divergence

occurs in other of Christ's utterances which are related by several sacred writers.<sup>60</sup> At the Last Supper Christ instituted a liturgical Sacrifice and a Sacrament, and gave His Apostles the command to do likewise. The Last Supper was the liturgical oblation of the bloody Victim Whose immolation took place on the Cross. Through eight "Elucidations" Father De la Taille, S.J., shows the nexus between the Last Supper and Calvary. Christ offered Himself in a priestly or liturgical manner (for the bloody immolation) at the Last Supper.<sup>61</sup> He thus offered Himself under the appearance of bread and wine as a victim to be immolated to God. "This ritual oblation significative of His internal oblation Will, consisted not merely in the external oral intimation of this Will, . . . but in a certain liturgical rite, used by the liturgist (priest) whereby the actual will of giving over and consecrating a gift to God, manifested itself practically in regard to the Victim about to be immolated."<sup>62</sup> The complex of matter and words at the Eucharistic ritual made the Body and Blood of Christ present under the appearances of bread and wine. But the Body and Blood of Christ were present as Body and Blood to be immolated for sin. This presence, brought about by Christ's words, constituted a ritual oblation (at the Supper) whereby Christ became bound to God as a Victim reputed to a death which would make satisfaction for the sins of the world.<sup>63</sup> In the species of bread and wine there was a mere representative immolation; but there was an actual oblation at the Last Supper. Such words as, "given for you" and "shed for you," demonstrate the Will of Christ directing the gift to God as a propitiation for sin.<sup>64</sup>

The liturgies of the East and the West bear testimony to the fact

<sup>60</sup> J. Husslein, S.J., *The Mass of the Apostles*, New York, Kenedy, 1929, pp. 18, 19.

<sup>61</sup> De la Taille, *op. cit.*, Elucid. III to X, pp. 33 to 116.

<sup>62</sup> *Ibid.*, Elucid. III, p. 39.

<sup>63</sup> *Ibid.*

<sup>64</sup> *Ibid.*, Elucid. III, p. 36.

that Christ offered Himself at the Last Supper. The oriental liturgies express this from the most ancient times. Thus the liturgies of Sts. James<sup>65</sup> and Mark.<sup>66</sup> After the ninth century the same truth is found in a shorter form in the liturgies of Sts. Basil<sup>67</sup> and John Chrysostom.<sup>68</sup> In the latter we read to the present day; “. . . Who (Christ) having come, and having wholly fulfilled his dispensation for us, in the night in which he was betrayed, or rather surrendered himself for the life of the world, taking bread etc. . . .” The liturgies take into account Christ’s words at the promise of the Eucharist: “The bread that I will give is my flesh for the life of the world.”<sup>69</sup> Therefore, before He would give His Flesh as nourishment together with His Blood, He would give His Flesh unto death in Sacrifice for the life of the world; and He would give It under the form of bread. This assertion of death in bread can not be understood until Christ explains it at the Last Supper. The bread is His Body which *is given* and the wine is His Blood which *is shed*. In the form of bread He offered the Sacrifice of His Death; the memory of which Death is celebrated by us sub-offering again the Death of Christ.<sup>70</sup>

In the West this truth of Christ offering Himself at the Last Supper unto Death is not so clearly and frequently expressed as in the East. It is hinted by St. Thomas Aquinas in the sequence of Corpus Christi: “In hac mensa novi Regis, Novum Pascha novae legis, Phase vetus terminat. Vetus tatem novitas, umbram fugat veritas, Noctem lux eliminat.” As the Paschal Lamb was offered and immolated, so Christ began His Passion at the Last Supper by offering Himself who will be immolated on the Cross the next day. The Chaldean Liturgy brings in the same thought, uniting the Paschal Lamb with both the Last Supper and the Cross.<sup>71</sup> Many ecclesiastical writers express the same thought, e. g., St. John Chrysostom, Euthymius Zigabenus, Tertullian, St.

<sup>65</sup> *Ibid.*, Elucid. III, p. 48.

<sup>66</sup> *Ibid.*, Elucid. III, p. 48.

<sup>67</sup> *Ibid.*, Elucid. III, p. 48.

<sup>68</sup> De Meester, *op. cit.*, p. 62, “. . . ὅς ἐλθὼν καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἣ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον. . . .” καὶ ταλ.

<sup>69</sup> John, VI, 52.

<sup>70</sup> De la Taille, *op. cit.*, Elucid. VI, pp. 79-80.

<sup>71</sup> *Ibid.*, Elucid. IV, p. 64.



Leo the Great, St. Fulgentius, St. Paschasius Radbertus.<sup>72</sup> In modern times Cardinal Manning expresses this thought thus: "In this last Paschal Supper, when Jesus sat at the table, and took bread, blessed it, broke it, and said 'This is My Body,' and the chalice, when He had blessed it, and said 'This is My Blood,' *He began the act of oblation, finished upon Calvary*, which redeemed the world. . . . He made a free and voluntary offering of Himself. He had not yet shed His Blood, but throughout His whole life He had offered His Will, and He now offered His death: and that which He began at the Last Supper He accomplished on the morrow upon Calvary by the shedding of Blood; for that shedding of Blood was the completion of His Sacrifice."<sup>73</sup>

Although the present Roman Missal has no such direct testimony of Christ offering Himself at the Last Supper, still other Western and Eastern Missals testify to this fact. Thus the old Missal of Soissons for the Tuesday within the Octave of Corpus Christi has this strophe in reference to the Holy Eucharist: "*Hunc panem virgo tulit; Potum Natus obtulit Quem in sacra protulit Crucis vite.*"<sup>74</sup> The same truth finds expression in an ancient manuscript missal of the Ambrosian Rite.<sup>75</sup>

Christ therefore having offered Himself ritually at the Last Supper and having instituted a ritual or liturgical Sacrifice for His Church, completed His Sacrifice by being immolated on the Cross the following day. Thus the Cross and the Last Supper are but two phases of one and the same Sacrifice. Although at the Supper Christ appears more directly as the Priest, still he is there also the Victim. So, too, He is truly the priest on the Cross, even though He appears there more directly as the Victim. His Sacrifice is one and thus the oblation never lacks the immolation nor does the immolation lack the oblation, not only on account of the essential order or exigency of one to the other, but also, and much more because in Christ's Sacrifice the Priest was never present without the Victim, nor the Victim without the Priest. Christ was therefore also the Victim at the Supper and

<sup>72</sup> *Ibid.*, Elucid., IV, pp. 58-65.

<sup>73</sup> *Ibid.*, Elucid. IV, pp. 64-65; Manning, *Glories of the Sacred Heart*, 3rd edit., London, 1877, pp. 138-140.

<sup>74</sup> De la Taille, *op. cit.*, Elucid. III, p. 48; Missal of Soissons, Paris, 1516.

<sup>75</sup> *Ibid.*, Elucid. III, p. 49; Muratori, *De Rebus Liturgicis Dissertatio*, C. 10; Migne, P. L., 74, 944.

the Priest on the Cross even though the reverse was more apparent in either case. And all this is true because He is the Priest of His Victim (or of Himself as Victim) and He is the Victim of His own Priesthood.<sup>76</sup>

The offering which Christ made of Himself at the Supper, continued and was confirmed throughout His Passion not only internally but also externally by the shedding of His Blood. Thus the Council of Trent is careful to state Christ offered Himself in a bloody manner on the altar of the Cross.<sup>77</sup> By His shedding of Blood on the Cross Christ sealed, confirmed, empurpled and culminated the oblation He had made of Himself in an unbloody and liturgical manner at the Supper. Christ Himself did not cause the shedding of His Blood, nor did He perform any liturgical act entailing the shedding of blood. Even though Christ was put to death actually by others, yet He was His own Priest by the fact that His voluntary offering or oblation or dedication of Himself to this death persisted from the Supper till the end of His Passion.

The sacrifices of the Old Law and the very Covenant itself which God had made with His chosen people were abrogated by the Sacrifice of Christ. The Old Covenant was in the blood of irrational animals the type of Christ. He is the true Lamb of God Who takes away the sins of the world. The New Testament is in His Blood. The beginning of this new kingdom and Covenant is at the Last Supper where the Sacrifice of the New and eternal Testament begins. "This is my blood of the new testament." "This chalice is the new testament in my blood."<sup>78</sup>

Christ is the same Victim at the Last Supper, on the Cross, in Heaven and on our altars. But the condition of the Victim is different as is also the manner of Sacrifice. At the Supper,

<b>Identity of</b>	Christ offered His Body and Blood as they then
<b>Victim</b>	were, namely, passible, living, strong and young.
	He offered this Body and Blood which were to be
	immolated. Such as He then was He became present
	under the appearances of bread and wine. <sup>79</sup> He then offered a

<sup>76</sup> De la Taille, *op. cit.*, Elucid. IX, pp. 101-102.

<sup>77</sup> Denziger-Bannwart, *Enchiridion Symbolorum*, No. 940, ". . . qui (Christus) in ara crucis semel se ipsum cruento (Heb., IX, 28) obtulit."

<sup>78</sup> Matt., XXVI, 28; Mark, XIV, 24; I Cor., XI, 25.

<sup>79</sup> De la Taille, *op. cit.*, Elucid. III, XIX, p. 33, ". . . oblatum (esse in coena) a Christo suum corpus ut immolandum in passione. Idem enim facimus quod

Body which was not suffering but which was about to suffer. On the Cross the same Victim is actually immolated and completes the oblation of Himself which He began at the Supper. After the Victim had offered Himself and been immolated on the Cross, this Sacrifice had to be ratified and accepted by God. This was done by the Resurrection whereby Divine approval was given this Sacrifice and by the Ascension whereby the Sacrifice was accepted by God forever. Thus St. Paul<sup>80</sup> in the Epistle to the Hebrews shows how Christ's Priesthood is excellent because offering Himself once He is a Priest forever and offers Himself constantly in Heaven. The Victim once immolated in a bloody manner can now die no more but is ever presented to God in a glorious state.

The Apocalypse, too, presents Christ as a Victim;<sup>81</sup> as making men priests unto God;<sup>82</sup> as an altar before the throne of God;<sup>83</sup> as a living and speaking altar.<sup>84</sup> St. John speaks of the heavenly temple and he says that the new Jerusalem which will be the city of the triumphant Church in eternity, will have as temple and lamp, God and the Lamb.<sup>85</sup> It is not necessary here to prove all these things. Suffice it to mention them for our purpose. All these matters are ably proven by the Scriptures, the Fathers and the Liturgies. Father De la Taille has given excellent testimonies in his book *Mysterium Fidei* on which this chapter is based. Objections to his book are answered by him in his *Vindiciarum Liber Unus*.<sup>86</sup>

The Fathers unite the Resurrection with the Passion and show that the former is the complement and acceptance of the latter. Even as of old the first-fruits of the earth had to be offered to God, so Christ on the day of His Resurrection, the sixteenth of Nisan, is given to God as the first-fruit of redeemed humanity, "the first born of the dead."<sup>87</sup> Origen calls the day of Resurrection "the

fecit, excepta diversitate quae ex ordine inverso ad passionem oritur: Christus tunc nondum immolato, sed immolando; nunc jam non immolando, sed immolato."

<sup>80</sup> *Ibid.*, Elucid. XII.

<sup>81</sup> Apoc., V, 9.

<sup>82</sup> *Ibid.*, V, 10.

<sup>83</sup> *Ibid.*, VI, 9.

<sup>84</sup> *Ibid.*, XVI, 7.

<sup>85</sup> *Ibid.*, XI, 19; XIV, 17; XV, 6-8; XXI, 22.

<sup>86</sup> "Vindiciarum Liber Unus" in third edition of De la Taille's *Mysterium Fidei*, pp. 651-756 answers the author's critics.

<sup>87</sup> De la Taille, *op. cit.*, Elucid. XII, p. 134, gives the ideas of the Fathers on Lev., XXIII, 10-14, as applied to Christ.

day of propitiation when God was propitiated.<sup>88</sup> St. John Damascene hails Christ on Easter Sunday; "O My Saviour and *living Victim no longer able to be slain!* Whilst thou offerest Thyself freely as God to the Father, Thou hast raised up every man, in rising from the tomb!"<sup>89</sup>

Christ by His Resurrection was confirmed as *Priest*. For "Christ did glorify Himself that He might be made a high priest: but he that said to him: 'Thou art my son, this day have I begotten thee.'" "And being consummated he became, to all that obey him, the cause of eternal salvation. Called by God a high priest according to the order of Melchisedech."<sup>90</sup> In the Acts of the Apostles<sup>91</sup> St. Paul teaches us that the words: "Thou art my son, this day have I begotten thee" regard the Resurrection. "And we declare unto you that the promise which was made to our fathers, this same *God* hath fulfilled to our children, *raising up Jesus*, as in the second psalm also is written: 'Thou art my son, this day have I begotten thee.'" The Fathers agree that Christ is confirmed in His Priesthood by the Resurrection. In fact some use words that imply that then only does Christ's eternal priesthood begin. And this we can understand because Christ is an eternal Priest and this really began only when He arose with an immortal Body which He can ever offer to God.<sup>92</sup> Thus Sts. Athanasius, Cyril of Alexandria; Tertullian, Origen and Procopius.<sup>93</sup>

If by the Resurrection, Christ as Victim is ratified and confirmed as a Priest, then by His Ascension, He is accepted by God as Priest and Victim forever in Heaven. Pope Benedict XIV writes: "In the New Law the Victim is consumed by the Resurrection and the Ascension. For in the Resurrection there was absorbed in Christ whatever was of mortal life; as the Apostle says in the second Epistle to the Corinthians, there was taken away from Christ whatever could

<sup>88</sup> Origen, *In Leviticum*, hom. 9, n. 5. Migne, P. G., 12, 514, quoted by De la Taille, p. 136.

<sup>89</sup> St. John Damascene, *In Dominicum Pasca*, Migne, P. G., 96, 841, quoted by De la Taille, p. 136.

<sup>90</sup> Heb., V, 5-10.

<sup>91</sup> Acts, XIII, 33.

<sup>92</sup> De la Taille, *op. cit.*, Elucid. XII, pp. 136-138 cites examples.

<sup>93</sup> *Ibid.*



be corruptible; and in the Ascension the Victim was accepted by God in an odor of sweetness and placed at His Right Hand.”<sup>94</sup> Furthermore, the Fathers compare the Resurrection to the fire of the ancient holocausts and the Ascension to the sweet-smelling smoke. They see in the Resurrection a certain coming down of God to the Victim and in the Ascension the carriage of the Victim to God. Thus the Son of God completes the circle. He had left Heaven as a Priest and returns as Victim. In Heaven forever His Priesthood and Sacrifice rest as in their goal and end. There both the Victim is ever present to God and the Priest sits at the Right Hand of the Father.<sup>95</sup> This is the mind of the great Doctors of the Church.<sup>96</sup> The Sacrifice of Christ is all the more true in this that it became heavenly; the Victim is all the more true when more glorious! For the idea of all sacrifice is that what is offered go to God. But only Christ has really ascended to the Father and thus the Resurrection and Ascension crown the Sacrifice of Christ.

The Council of Trent defines that the Victim on the Cross and at Mass is the same, offering Himself now by the ministry of priests whereas then He alone offered Himself on the Cross.<sup>97</sup>

The manner of offering is different in each case.

**The Anamnesis in all Liturgies** The offering was made ritually at the Supper and continued morally on the Cross. Christ at the Supper, on the Cross and in Heaven offered and offers Himself without us; but in the Mass He is offered by us. The immortality of His heavenly life makes Christ a Priest and Victim forever. Thus both Eastern and Western liturgies have the Anamnesis, namely, the commemoration of Christ's Passion, Resurrection and Ascension. This prayer is after the Consecration.<sup>98</sup> In fact, in the Roman Missal these great events are also mentioned in the *Suscipe Sancta Trinitas*. All the mysteries of

<sup>94</sup> *Ibid.*, p. 139. Quoted from the work of Benedict XIV, *De Sacrosancto Sacrificio Missae*, 1, 2, c 2, n. 5. *Op. Omn.* Prati, 1842, t. 8, p. 71.

<sup>95</sup> *Ibid.*, p. 139. From Benedict XIV.

<sup>96</sup> *Ibid.*, examples are quoted from the Doctors, pp. 140, 141.

<sup>97</sup> Denziger-Bannwart, *op. cit.*, N. 940 (ut supra, 77).

<sup>98</sup> The anaphora of Theodore for the Chaldeans has only the general commemoration of the Passion. All the others express the Passion, the Resurrection and Ascension. Thus we find the full Anamnesis with the Liturgies of St. John Chrysostom and St. Basil for the Byzantines; of St. James (Syrian); St. Cyril and Gregory (Ethiopian); St. Basil (Maronite); the Apostles (Chaldean). Cf. Hanssens, *op. cit.*, vol. 3, pp. 447-454.

Christ's life unite in the one great mystery of His Sacrifice and in the acceptance of that Sacrifice by God. Although the Mass directly re-enacts the Last Supper and offers again the Sacrifice of Calvary, yet it also commemorates the Resurrection and Ascension because these events are confirmatory to the Sacrifice. By them the Sacrifice is forever ratified and accepted by God.

That Christ be a Victim in Heaven seems repugnant to some. But Christ is not sacrificed anew in Heaven. He simply remains passively a Victim Who was killed and his arisen to eternal life.

Therefore he does not continue to be actually sacrificed (in *fieri*), but he continues to exist as an accepted Victim (In *esse suo hostiae acceptatae*).<sup>99</sup> In this sense we can understand the texts of the Apocalypse to which reference was made above. Christ in Heaven is the Lamb that was slain. He is the altar and temple in Heaven. Thus, too, St. Paul<sup>100</sup> teaches us that a priest must have something to offer. But Christ is a priest forever and so He constantly offers Himself. "This man (Christ) offering one sacrifice for sins, for ever sitteth on the right hand of God. From henceforth expecting, until his enemies be made his footstool. For by one oblation he hath perfected for ever them that are sanctified."<sup>101</sup>

The formal note in this matter of sacrifice is not mactation or immolation but *oblation*. Thus Father De la Taille holds that wounds and death formally constitute the state or condition of victimhood only to those who hold that mactation formally constitutes a sacrifice.<sup>102</sup> He emphasizes that the proper form, or that which formally constitutes a sacrifice is the oblation or donation. Although this connotes killing in living things, nevertheless this killing is not the term or end but the means or way whereby our gift comes to divine or sacred use. This gift in its sacrificed state (*esse sacrificato*) is not so much to be considered a thing dead or bloodless or in any way deterior as a thing *consecrated* both by power of human dedication and of divine acceptance whereby a perfect change of ownership takes place. Therefore, Christ the Victim Who died, arose and went to Heaven

<sup>99</sup> De la Taille, *op. cit.*, Elucid. XII, art. 3, De Perennitate Sacrificii Christi, pp. 142-146.

<sup>100</sup> Heb., VIII, 3.

<sup>101</sup> Heb., X, 12-14.

<sup>102</sup> De la Taille, *op. cit.*, Quantum Antirrheticum, p. 741.

remains forever the glorious Price and Victim of our Redemption. This agrees with St. Paul (*supra*) and St. John who teaches that Christ is our "Advocate with the Father . . . : and he is the propitiation for our sins."<sup>103</sup> The great Doctors are in unison with this doctrine. For example, St. Thomas says: "That Victim is eternal."<sup>104</sup> Although in Heaven Christ is merely passively a Victim and in regard to Himself offered once and for all, yet He can be offered again and again by us because He is ours.<sup>105</sup>

We offer the Body and Blood of Christ as they are in Heaven, immortal and glorious. Christ offered Himself at the Supper as mortal and passible. In the Mass there is a mystic mactation because of the two Species which ritually represent in an unbloody manner the bloody Sacrifice of the Cross. Our oblation is therefore the recent and ever renewed offering of an ancient immolation, the Victim of which endures forever in a glorious state of passive victimhood. At the Supper the Sacrifice expected the Passion or immolation. Hence after the consecration at the Supper the Sacrifice was not completed but continued until the Victim was slain the next day. In the Mass the Sacrifice is complete after the Consecration because the Mass looks back to both Supper and Passion, to both oblation and immolation of the same Victim Who is again offered and mystically immolated in the Mass. At the Supper there was an offering of a Victim to be immolated; in Mass there is the offering of an Immolated Victim.<sup>106</sup> Although Christ does not elicit a new act of oblation in our Masses, yet He is the Priest and Victim of every Mass even as He was for the Supper and the Cross. Yet each Mass is a sacrifice because Christ is offered anew each time by us.<sup>107</sup>

If there be controversies regarding the Mass and its sacrificial character, it should surprise no one, since we are dealing with that wonder, the Holy Eucharist, which as Sacrifice and Sacrament is the "Mystery of Faith," the Sun and Centre of Christian life. The Mass is the triumph of Christ's Wisdom, Mercy and Love. It is replete with mystery and so fascinates the human mind that the more It is studied the more beautiful and wonderful It appears. Various theologians have written great works on the

<sup>103</sup> *Ibid.*, p. 744; I John II, 1; 2.

<sup>104</sup> De la Taille, *op. cit.*, p. 744.

<sup>105</sup> *Ibid.*, Elucid. IX, p. 748.

<sup>106</sup> *Ibid.*, p. 104.

<sup>107</sup> *Ibid.*, Elucid. XXIII, pp. 295-301.

Mass, each according to his lights after consideration of the Scriptures, the Fathers and the practice of the Church in the liturgy. It may not be rash to say that no single person could possibly assimilate and appreciate all that the Mass means, contains and teaches. In this paper the writer pretends to be no expert but states very humbly what he perceives from the study of the Mass in the light of the Scriptures, the Fathers, the theologians, and the liturgy.

The Church has defined that the Mass is a true and proper sacrifice.<sup>108</sup> It is also a representation and memorial of the Sacrifice of the Cross.<sup>109</sup> Yet the Church has not given a definition as to what exactly constitutes the essence of the sacrifice of the Mass.<sup>110</sup> Hence we are free to hold the opinion that seems to us most consonant with Sacred Scripture, Tradition and the Liturgies.

It remains to show that Christ is also the *altar* of His own Sacrifice. An altar represents the Godhead Who receives the sacrifice. Hence the altar sanctifies the gift placed upon it.<sup>111</sup>

**Function of the Altar** The sanctity of the victim is derived from the sanctity of the altar. Gifts placed on the altar are considered as placed in the lap of the Almighty. The altar represents God and so no sacrifice or gift is holier than the altar. Thus Christ Himself explains when He says: "Ye foolish and blind; for whether is greater, the gold or the temple that sanctifieth the gold? . . . Ye blind; for whether is greater, the gift or the altar that sanctifieth the gift?"<sup>112</sup> St. Augustine writes that Christ Himself is both altar and temple.<sup>113</sup> In the Sacrifice of Christ there can be no altar more noble than Christ Himself. Hence He is His own Altar whilst being Priest and Victim of the Sacrifice. Temple and altar are interchangeable and so Christ Himself uses the words. Thus, too, they are used in the Apocalypse.<sup>114</sup> "Destroy this temple," said Christ, "and in three days I will raise it up. . . . But he spoke of the temple of his body."<sup>115</sup>

<sup>108</sup> Conc. Trid. Sess. XXII, Cap. 1; Denzinger-Bannwart, *op. cit.*, No. 938.

<sup>109</sup> I Co., XI, 26.

<sup>110</sup> Henry Davis, S.J., *Moral and Pastoral Theology*, Sheed & Ward, N. Y., 1936, vol. III, pp. 81, 82, gives various opinions.

<sup>111</sup> De la Taille, *op. cit.*, Elucid. I, Sectio II, p. 13.

<sup>112</sup> Mt., XXIII, 17, 19.

<sup>113</sup> *Questiones Evangeliorum*, lib. 1, c. 34; Migne, P. L., 35, 1329, quoted by De la Taille, Elucid. XIII, p. 153.

<sup>114</sup> Apoc., VI, 9; XI, 1, 19; XV, 5.

<sup>115</sup> John, XI, 19, 21.



Since an altar has always been considered the vicarious seat of the Godhead, no better altar can be found than the Body of the Word made Flesh. For the Sacred Humanity of Christ is hypostatically united to the Word of God. Christ is an anointed Priest and Altar from the first moment of His Incarnation and forever. He is our Priest and Advocate with the Father. He is our Altar by the same right and duty.<sup>116</sup> Whoever wishes to offer a sacrifice must do so *by the altar*. But Christ went to God as a Victim of salvation, *by Himself*. Thus He is His own Altar and the true Altar of our Sacrifice forever.

It would be impossible in ordinary sacrifices for one and the same persons to be priest and victim, let alone also the altar. But in the Sacrifice of Christ we find such sublime mysteries that we

**Christ, the Altar** At the Last Supper, Christ is Priest and Vic-  
**at the Last Supper** tim as well as Altar. For by the symbolic im-  
**and on the Cross** molation effected by offering Himself to His  
 Father under the appearance of bread and

wine, Christ sacramentally empurpled His Body with His Blood. For in a sacramental manner the Body of Christ was sprinkled with His Blood at the Supper by the separate consecration of the bread and wine. The Blood was there in a distinct manner and this presence was brought about by the Priest, now unbloody, Who, however, was here offering both His Body and Blood unto a bloody immolation, at which His own Body would be the Altar covered with the Blood of Himself as the Victim. Christ's Body therefore was the Altar sacramentally at the Supper by the same title whereby It was the Victim there offered. On the Cross the Body was the Altar as well as the Victim because the Blood of the chalice then covered the Victim actually.<sup>117</sup>

In true oriental fashion St. Ephraem addresses the room of the Last Supper saying: "O Blessed Place! Who ever saw or will see what you saw—the Lord, the true Altar, the Priest, become bread and drink! . . . He is the Altar and the Lamb, the Victim and the Sacrificer, the Priest and the Food!"<sup>118</sup> Epiphanius, Hesy-

<sup>116</sup> De la Taille, *op. cit.*, Elucid. XIII, ad calcem p. 156. "Dasselbe göttliche Prinzip welches als geistliches Oel Christum in seinem menschlichen Geiste zum erhabendsten Priester weiht, weiht ihn ebenso auch zum erhabendsten Altar, der sein Opfer tragen sollte." Quoted from Scheeben, *Handbuch der katholischen Dogmatik*, Freiburg, 1882, vol. 3, n. 1472, p. 431.

<sup>117</sup> De la Taille, *op. cit.*, Elucid. XIII, p. 155.

<sup>118</sup> *Ibid.*

chius and Ambrose have similar passages regarding the Supper at which Christ is also the Altar.<sup>119</sup> Generally the Fathers speak of Christ as the Altar especially on the Cross. But there is also very frequent reference to the Supper and to Heaven. After His Resurrection Christ is an Altar forever. The expositors of the Apocalypse agree that Christ is the Altar and Temple, there mentioned many times. Thus, e. g., Anselm, Andrew of Caesarea, Richard of St. Victor, Origen, Hesychius, Ignatius, Bernard, Gregory Nazianzenus. St. Cyril of Alexandria says that after the Resurrection Christ's Body became the incorruptible Temple and the Golden Altar. "Ipse altare, ipse thymiamata, ipse pontifex."<sup>120</sup> In Heaven, owing to the divine glory of Christ, He is now a nobler and more splendid Altar and Temple than when still on earth. Christ is the Altar seen by John. The Roman Pontifical approves this in the Ordination of Subdeacons telling us that the golden Altar is Christ and the ornaments are His members, the faithful of God.<sup>121</sup> Christ is the Altar under which John sees the witnesses killed for Christ.<sup>122</sup> St. Irenaeus says: "The Word of God wishes to offer us often as a gift at the altar without intermission. He is therefore the altar in Heaven; thither our prayers and oblations are directed."<sup>123</sup>

The Fathers insist that especially by martyrdom we come to the altar which is Christ. "The golden altar is Christ, in Whom there is liturgical and holy power and (in Whom) the sacrifices of martyrs are offered."<sup>124</sup> Origen writes to the

**How We Approach** same effect, saying that if we do not obtain  
**Christ, the Altar** the grace of martyrdom, we can come to that altar in Heaven by the desire and hope of martyrdom and by a spiritual immolation of self.<sup>125</sup> Thus, too, the Roman Pontifical speaks of our virtue and sacrifice of the spirit as being offered on the altar together with Christ's Sacrifice. In the consecration of the altar the bishop prays: "Let there

<sup>119</sup> *Ibid.*, p. 156.

<sup>120</sup> *Ibid.*, p. 157. Quoted from *De adoratione in spiritu et veritate*, Migne, P. G., 68, col. 648.

<sup>121</sup> *Pontificale Romanum*, De Ordinatione Subdiaconi.

<sup>122</sup> *Ibid.*, De Ordinatione Subdiaconi; De Consecratione Altaris. Apoc. VI, 9.

<sup>123</sup> *Contra Haereses*, I, 4, c. 18, n. 6; Migne, P. G., 7, 1029-1030. Quoted by De la Taille, *Elucid.* XIII, p. 157.

<sup>124</sup> Andrea Caesariensis, in Apoc. VIII, 1; P. G. 106, 288; De la Taille, p. 157; Origen, *Exhortatio ad Martyrium*; P. G. 11, 616.

<sup>125</sup> *Ibid.*

be on this altar the cult of innocence, let pride be immolated; let anger be strangled; let luxury and all impurity be slain; may the sacrifice of chastity be offered for turtle doves and the sacrifice of innocence for young pigeons." Again: "May this altar, anointed with the unction of sacred chrism please Thee . . . so that whatever in future be offered or made sacred on it, may become to Thee a worthy holocaust: and may the sacrifices of all here offering be kindly received by Thee, Lord, and by them may the bonds of our sins be loosed; may stains be deleted; may pardon be sought; and may graces be acquired; so that with the saints and elect we may merit to receive eternal life."

St. Augustine says that here on earth the just and unjust partake of the altar. But the true altar is Christ. At the heavenly altar only the just can assist with Christ. There Christ is alone but *entire*, namely, the Head united with the members. "If you are received," he says, "at that altar, you are assumed into the holocaust, made immortal from mortal."<sup>126</sup>

Our likeness to Christ in the supernatural order comes to us by baptism. Grace is then given to us and as we advance in grace we resemble Christ more and more. Thus we become, even as Christ, altars, priests and victims. We are united with Christ as our Head. In every Mass, all the baptized offer Christ to God. "In the Mass, the Church offers herself through and with Christ, Who offers Himself to the

**Every Christian an  
Altar, Priest  
and Victim**

Father," says St. Augustine.<sup>127</sup> From the texts of the various liturgies we see (ut supra in Cap. I) that the Church is conscious of the fact that she also truly offers Christ.<sup>128</sup> The faithful are co-priests with Christ. The liturgy states in various prayers that all the faithful offer the Mass, e. g., the "Orate Fratres," "Hanc igitur," "Unde et memores." St. Augustine says: "Not alone of bishops and priests is it said that they are priests, because they properly and distinctly are called priests in the Church; but as all Christians are called such on account of the mystic chrism, so all are priests because they are members of the one priest."<sup>129</sup>

<sup>126</sup> De la Taille, *op. cit.*, Elucid. XIII, p. 160; In Psalm. 50. n. 23; Migne, P. L. 36, 599.

<sup>127</sup> *De Civitate Dei*, X, 20.

<sup>128</sup> The various liturgical texts. Cf. *Lay Participation in Christ's Priesthood* by William L. Kavanagh, S.T.L., Cath. Univ. of America, 1935, pp. xv + 131.

<sup>129</sup> *De Civitate Dei*, XX, 10.

Because we are members of Christ's Mystic Body we are like Christ, priests, and this in a varying degree owing to how many Sacraments we have received which imprint an indelible character.<sup>130</sup> The sacramental character gives us the right to receive sacred gifts and also to participate in Christ's priesthood. The character remains forever so that we may assist at the great liturgy in Heaven and really share in its offering forever. The character will remain even in the damned for their greater shame and confusion. This character is of the same kind in each of the three respective sacraments; although the baptismal character gives us the smallest share in Christ's priesthood whilst at the same time dedicating us to God's service. Christ came into the world to make it possible for us to be as Himself, namely, adorers of the Father in spirit and in truth.<sup>131</sup> In Confirmation the dedication to God is increased and also the share in Christ's priesthood. Whilst in Holy Orders, the character gives the recipient the highest consecration to God and a great share in Christ's priesthood according to the dignity of the Order received.

In the Oriental Churches (except in the Maronite and Malabar Rites) the priest, after solemn Baptism, is bound to administer Confirmation with Chrism blessed by the bishop or patriarch. Since so many infants die, those of oriental rites have the advantage over those of the Roman rite, since the former go to Heaven not only baptized by also confirmed. It would be good if certain pastors in various districts of countries using the Latin Rite, were given the faculty to administer Confirmation to persons (children and adults) in danger of death. Thus Christ would have greater glory and the recipients could rejoice the more in heaven owing to greater union with Christ and closer participation in the heavenly liturgy.

Of course, the priesthood of the Christian laity is not really a sacramental priesthood but a mystical priesthood, which, however, has a relation to the real and true Sacrifice of the altar. Thus St. Peter calls the faithful "a holy priesthood."<sup>132</sup> And St. John says that all the saints are "priests of God and of Christ."<sup>133</sup>

In an anological sense all Christians are also priests in so far as they offer God the sacrifice of their bodies and souls in the

<sup>130</sup> St. Thomas Aquinas, *Summa Theologica* 3, q. 63, art. 3.

<sup>131</sup> Billot, *De Sacramentis*, vol. I, 1900, ed. 3, p. 552.

<sup>132</sup> I Peter, XI, 5.

<sup>133</sup> Apoc., XX, 6.



exercise of all the virtues. St. Paul says: "I beseech you, therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service."<sup>134</sup> St. Peter Chrysologus commenting on this text exclaims: "The Apostle, by thus beseeching, raises all men to the sacerdotal dignity. O unheard-of priesthood of a Christian, wherein a man is unto himself both victim and priest!"<sup>135</sup> And St. Ambrose observes: "All the children of the Church are priests; for we all are anointed into a holy priesthood, offering ourselves spiritual victims to God."<sup>136</sup>

We are also offered to God not only spiritually but really in the Mass. Thus each Christian is a co-victim with Christ. Whoever offers sacrifice does so in place of himself, intending to express by the sacrifice his own submission and devotion to God. The offerer wishes to show by his sacrifice that it is his desire to be spiritually consumed in honor of God. Hence the Church in offering the Mass, also offers herself in union with her head.<sup>137</sup> St. Augustine writes that the visible sacrifice (Mass) is the sacrament (sacred sign) of the invisible sacrifice.<sup>138</sup> Some of the Secrets express the same thought, e. g., "Hallow, we beseech thee, O Lord our God, by the invocation of thy holy name, the victim of this sacrifice: and through its means *make of us too an eternal offering to thee.*" (Trinity Sunday.)<sup>139</sup> Again St. Augustine writes: "The entire redeemed city, that is *the congregation and society of the saints, is offered as a universal sacrifice to God by the Great Priest, Who also offered Himself in His Passion for us, so that according to the form of a servant we may be the body of so great a Head.*"<sup>140</sup>

Again the great Doctor of Hippo says: "In that which the Church offers, she herself is offered."<sup>141</sup> The Fathers and theologians see in the bread and wine the union of all the faithful who offer and are offered; and in the mixture of some water with the wine at Mass, they see the union of the faithful with Christ.<sup>142</sup>

<sup>134</sup> Rom., XII, 1.

<sup>135</sup> Sermo CVII, Migne, P. L., 52, 500.

<sup>136</sup> In Lucam V, 33; Migne, P. L. XV, 1645.

<sup>137</sup> Billot, *op. cit.*, p. 552.

<sup>138</sup> *De Civitate Dei*, I, 10, c. 5.

<sup>139</sup> Also *The Secret for Feria*, II, p. Pent.

<sup>140</sup> *De Civitate Dei*, X, 6.

<sup>141</sup> *Ibid.*, XIX, 23.

<sup>142</sup> St. Cyprian, *Ep. LXIII*; St. Thomas Aquinas, *Summa Theologica*, 3, q. 82, art. 3, ad 1.

This co-offering of all the faithful with Christ is their right as Christians and as members united to Christ's Mystical Body. This participation in Christ's priesthood as priests and victims with Him is real and objective; it is general, extending to all the baptized and to all Masses; and this by an habitual and implicit co-operation with Christ our Head, effected by Baptism and the other Sacraments, especially those that imprint a character. Actual participation in the Mass is effected by anyone when by internal intention he unites himself with Christ in the Mass and when he celebrates or attends Mass devoutly.<sup>143</sup>

St. Paul writes: "We have an altar whereof they have no power to eat who serve the tabernacle."<sup>144</sup> The Fathers and theologians understand this text as referring to Christ's Body as the Altar. We have already mentioned some texts

**Christ, the** when treating of Christ as the altar. He remains  
**Heavenly Altar** the Altar forever. Thus Richard of St. Victor writes of the golden altar seen by John: . . .

"on a golden altar that is on Himself (Christ). For He is the Altar, since on Him are offered all the oblations of human justice. He is golden because in Him are hidden all the treasures of wisdom and knowledge."<sup>145</sup> Lanfranc says: "The Body of Christ is to be eaten (that Body), which in other places of the divine Scriptures is called the altar."<sup>146</sup> More texts are given later in the chapter on the Epiclesis. The Fathers and the Liturgies agree in declaring that Christ is the heavenly Altar.<sup>147</sup>

Just as each Christian is a co-priest and co-victim with Christ, so everyone of the faithful is also an altar. Since Christ the God-Man, and especially His Body, is an Altar and Temple, the same idea is transferred to the Church which is His

**The Faithful,** Mystical Body, united to Him as body to a head,  
**an Altar** and forms one flesh with Him. Thus Paul calls  
**with Christ** the Church a temple<sup>148</sup> and the faithful are a temple.<sup>149</sup> The Fathers express the same idea again and again. Thus Polycarp, Ignatius Martyr, Clement of Alexandria, Origen and Lactantius (to quote a few) express this idea

<sup>143</sup> Callewaert, *op. cit.*, p. 30.

<sup>144</sup> Heb., XIII, 10.

<sup>145</sup> Migne, P. L. 196, 776.

<sup>146</sup> *Ibid.*, P. L. 150, 405.

<sup>147</sup> De la Taille, *op. cit.*, Elucid. XIII, XVII, XXI, give many examples.

<sup>148</sup> Eph., II, 21.

<sup>149</sup> I Cor., III, 16, 17.

clearly and often. Lactantius writes: "It is clear that all the prophets foretold of Christ that He would be born of the house of David corporally and that He would establish an eternal temple to God, which He would call the Church, and that He would call all nations to the true religion of God. This is the faithful house, in which, if one does not sacrifice, he will not have the reward of immortality."<sup>150</sup>

The Armenian Liturgy has this jubilant text: "Rejoice exceedingly, daughter of light, holy catholic mother, with thy children, O Sion! Make thyself beautiful and adorned, O excellent bride, bright tabernacle, like unto Heaven, because the anointed God, the Being of Being, is unfailingly always sanctified in thee. In reconciliation of the Father and in our remission He distributed His sacred Body and Blood, through which, He leads to perfection His Holy Incarnation."<sup>151</sup> Some authors express themselves very clearly in one and the same work regarding the mysteries of the "altar," e. g., Berengaud (9th Cent.) writes that Christ is the Altar; the Church is the altar and all holy and perfect men in the Church are an altar.<sup>152</sup> In the beautiful Mass and Office for the Dedication of a Church (Roman Rite) we see how deftly the idea of the material church representing the faithful who are the living altar and temple of God is woven through the whole fabric of prayers, psalms and lessons. Here, too, the liturgy playfully mixes the ideas of the Church on Earth and the Church in Heaven. Anagogically the liturgy sets before us the lesson and epistle of St. John's vision of the New Jerusalem, the perfect Temple and City of God, built of the living stones of God's Saints; the City whose Temple and Altar whose Lamp and Light is the Lamb that was slain.<sup>153</sup> What a unity of the Mystical Body is here proclaimed! Although we are still on earth and form here the Militant Church of Christ, yet we aspire to and are united with the Triumphant Church, the perfect Temple and Altar of Christ and His Elect in Heaven.

In this way the liturgy both warns and prophesies. It does not, as a rule, teach directly, but by showing us the perfect Church in Heaven, it admonishes us to become perfect in order that we may

<sup>150</sup> *Divin. Institut.* i, 4, c. 14; Migne, P. L. 6, 487. Quoted by De la Taille, *Elucid.* XIII, p. 161.

<sup>151</sup> Max Saxoniae, *Missa Armenica*, 14, B. 420; De la Taille, p. 161.

<sup>152</sup> *Comment. in Apoc.*, Migne, P. L. 17, 921; 931; 950. De la Taille, p. 161.

<sup>153</sup> *Apoc.*, XXI.

one day become living stones of the New Jerusalem, which the liturgy promises as a reward to the just. The gradual, indeed, contains a wonderful truth when it says: "This place has been made by God; *it is a mystery beyond measure (inaestimabile sacramentum)*, it is free from all stain." The Secret asks for *everlasting reward* for perfect devotion in body and soul. The Postcommunion is: "O God, who from living and chosen stones buildest up an everlasting dwelling-place for thy majesty: help the suppliant people, that thy Church, whilst benefitting by material enlargement, may also expand by spiritual increase." The Collect on the actual day of Dedication is: "O God, who dost build together thy saints into an everlasting dwelling for thyself, bestow heavenly increase on thine own structure; that we may evermore be aided by their merits whose relics we here lovingly gather together."

Christ offering Himself at the Last Supper and being immolated on the Cross, accomplished the Sacrifice of Redemption in which He Himself is Priest, Victim and Altar. This Sacrifice was ratified at the Resurrection and the Victim was received at the Ascension to be a glorious Victim forever in Heaven. If a Victim, also a Priest and Altar forever. When we offer Christ at Mass, we offer Him as He is in Heaven—a Victim once immolated but now glorious—and so our Mass is a true Sacrifice, because it is the recent oblation of an ancient immolation, whose Victim remains such yet immortal and triumphant in Heaven. By being Christians each one of us is co-priest, co-victim with Christ. As member of His Church we form the living altar and temple of God like unto Christ even in this world.

Other things whereon Christ's Body and Blood rested or rest in this world, either naturally or sacramentally are altars in a secondary sense. Thus the table at the Supper, the Cross and our altars are true altars because the Victim of the Sacrifice rested or rests upon them. But this is merely on account of the confines and needs of time and space. These merely represent Christ Who is *the ALTAR*. Hence, these secondary altars do not sanctify Christ, as an altar would have sanctified a victim in former times. Thus we speak of the consecration of our altars as their "Christification" meaning that they represent Christ and have their holiness from Him and not vice versa.



These truths are fundamental for the understanding of the liturgy. It is in the liturgy (no matter in what Rite) that these things become true; it is in the liturgy that we approach Christ and become more like unto Him; it is through the liturgy that we are prepared for the final consummation of the Church in heaven; it is through the liturgy that we are made ready to celebrate the eternal liturgy in heaven. Without these fundamental truths the liturgy is unintelligible. We do not merely worship God, but we worship Him as Christ has taught us; we worship Him by sacrifice and prayer and thus become other Christs, growing ever more like to Him through the Mass, the Sacraments and prayer. Rubrics and rites are secondary! *Christ is our Liturgy!*

### III

#### ORIGIN OF RITES

It was the will of Christ that His Church offer sacrifice according to the rite which He instituted at the Last Supper. There He consecrated bread at the beginning of the meal and wine at the end. Thus St. Luke and St. Paul describe the rite and  
**The** the time in which Christ consecrated.<sup>154</sup> Although con-  
**Paschal** stant tradition, confirmed as historical by the Council  
**Supper** of Trent,<sup>155</sup> asserts that the Last Supper was the Paschal  
 Supper, yet Christ would have observed the same rite in consecrating even if it had been merely a festive supper or an ordinary one. It must be admitted that even the latter did not lack some solemnity when a number of persons were present (Rabbis dispute about the number needed). So no matter what kind of supper it was, Christ would have used the same rites. He raised the Jewish table ritual to sacramental dignity. This is the more common opinion. He did not use extra bread and wine but used that prescribed by the Jewish ritual.<sup>156</sup>

It is not our intention to treat here of the biblical questions regarding the Paschal Supper, the Last Supper and the time of Christ's Passion. Although there are difficulties from the narratives of these events in the Bible, yet constant tradition of the

<sup>154</sup> Hanssens, *op. cit.*, vol. II, p. 409.

<sup>155</sup> C. Trid., sess. XXII; Denzinger-Bannwart, *op. cit.*, No. 938.

<sup>156</sup> Hanssens, *op. cit.*, vol. II, pp. 409-416.

Church in both the East and the West, agree that the Last Supper was the Paschal Supper and that it took place on Thursday night.<sup>157</sup> By telling the Apostles to do as He had done Christ instituted the new rite and sacrifice for the Church. The Apostles became priests and bishops, the Church received the Sacrifice and the Sacrament of the Eucharist.

In the very early Church the Apostles and other priests had a simple Mass, observing the essentials which Christ had taught them. We read in the Acts of the Apostles<sup>158</sup> that the faithful "were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers." In the beginning the Mass was united with a meal, the agape, as we learn from St. Paul. There was not much ceremony about that early Mass. The bishop and priest did as Christ had done. Yet to do even that must have very soon developed into some fixed form or manner which we may call rite. For rite is nothing else than the order or manner in which certain sacred functions are carried out.

The early Church after Pentecost, did not at once break with the synagogue. The Apostles and other Christians lived amongst their brethren, the Jews, went to the synagogue, and to the temple.<sup>159</sup> But a time came and that only after some

**Influence of the Synagogue on the Mass** years, when the Christians forsook both temple and synagogue, and kept to themselves. But with their native love for the Scriptures these Christians of Jewish stock could not forget the services

of the synagogue where the reading of the law and the prophets instructed the people, who also sang hymns and psalms. So the early Christians, when they came together to worship God, prefaced the Christian Sacrifice, by the synagogal service of Scripture readings, hymns and at times a sermon. In this way we can account for the homiletic syntaxis or synagogal part of all our liturgies. In the East, however, this part is generally longer than in the West. But in all liturgies, we find a synagogal or homiletic part in the beginning, consisting of lessons from Old and New Testament (the Christian Church added the reading of the New to the Old), hymns and a sermon (the latter at least on feast

<sup>157</sup> Talmud, Mishna, cap. 2; *Jewish Ency.*, art. "Passover"; Hanssens, *op. cit.*, vol. II, p. 412.

<sup>158</sup> Acts, II, 42.

<sup>159</sup> Acts, V, 40-42 et alibi passim.

days). Excellent works are written on these matters and we can do no more here than refer to them.<sup>160</sup>

As the true Faith spread, the Holy Sacrifice was carried to various countries around the Mediterranean. Although some minor differences were bound to develop, yet it seems that in the first three centuries, there was considerable uniformity. Fortescue gives a very informative account of the liturgy in Rome, Gaul, Africa, Alexandria and Antioch in these early times.<sup>161</sup>

**Liturgy in the First Centuries** Clement of Rome writes of the liturgy to the Corinthians and expects them to understand all his allusions. Justin the Martyr has two very fine descriptions of the liturgy which every Christian in those times would have recognized.<sup>162</sup> In those times there were no liturgical books. Readings were taken from Scripture, the narration of the Lord's Supper was recited by heart and other prayers varied. Yet the essential matters were the same all over, as taught by the Apostles. This essential form and matter was so orderly in the first centuries that many of the Fathers thought that the whole liturgical rite was taught by Christ Himself.<sup>163</sup>

St. Irenaeus gives us another description of the Roman liturgy, Clement of Alexandria of the Alexandrian, whilst other famous Fathers and writers such as Augustine, Optatus of Mileve, Cyprian, Basil the Great, Cyril of Jerusalem, Athanasius and John Chrysostom, Origen, Polycarp and Tertullian give us much information for their respective country, age and rite.<sup>164</sup> From general uniformity in liturgy regarding essentials, we can understand a gradual development in the course of time regarding accidentals. Even in the early centuries there was liberty in the accidentals of the liturgy. The *Didache* informs us that "the prophets may give thanks 'as much as they will.'"<sup>165</sup> The Egyptian Church Order allows the celebrant to pray freely.<sup>166</sup> In the

<sup>160</sup> Husslein, *op. cit.*, vol. II, pp. 46-104; Hanssens, *op. cit.*, vol. II, pp. 41, 42; Acts, XIII, 14-16; Luke, IV, 16, 17, 20; De la Taille, *op. cit.*, Elucid. XVII, XVIII; Fortescue, *The Mass, A Study of the Roman Liturgy*, Longmans, Green and Co., London, 1922; Hedley, *The Holy Eucharist*, Longmans, Green and Co., London, 1919; *Cath. Ency.*, art. "Liturgy" and other articles on the respective liturgies. Singer and N. M. Adler, *Authorized Daily Prayer Book of the United Hebrew Congregations*, London, 1930.

<sup>161</sup> Fortescue, *The Mass*, cap. I, especially no. 5.

<sup>162</sup> *Ibid.*, pp. 17-26.

<sup>163</sup> *Ibid.*, pp. 12, 48.

<sup>164</sup> *Ibid.*, cap. 1.

<sup>165</sup> *Didache*, X, 7.

<sup>166</sup> Fortescue, *The Mass*, p. 48.

third century, Firmilian of Caesarea in a letter to St. Cyprian complains that Pope St. Stephen I insists on Roman customs for other churches; and Firmilian adds that the ritual is not the same everywhere! Yet, Firmilian speaks in another place of an ecclesiastical rule for the liturgy and this regards the essential matters of every rite.<sup>167</sup> The added ceremonies and acts which we now find so varied in the liturgies grew naturally out of reverence, custom and necessity. This is true also of the sacred vestments and church furniture.

From the fourth century our knowledge of the liturgy increases to a marked degree. We see in the first centuries a development from vague uniformity to diversity. From the fourth century we notice a return to four definite types of uniformity. **The Patriarchates and the Liturgies** Certain great centres of Christianity developed a manner of celebrating the Holy Mysteries and the importance of these centres caused that particular rite to spread to the surrounding cities and countries driving out all rival liturgical customs. Rome, Alexandria and Antioch are the oldest Patriarchates whose bishops imposed their respective rite on their suffragan bishops. So the rule came about that rite follows patriarchate. Still, here, the Popes were an exception because despite the fact that all Europe practically belonged to the Rome Patriarchate, still Gaul and North-West Europe had special liturgies till the seventh and eighth centuries.

The origins of the various liturgical texts are obscured in mystery and belong to the most difficult and stubborn problems of archaeology. Ethnic, linguistic and local differences combined to evolve the various liturgies. The Gallican liturgy has almost disappeared at present except in so far as some features of it have been absorbed by the Roman liturgy or retained by the Ambrosian and Mozarabic liturgies and (as some claim) by certain religious orders. The Byzantine liturgy is merely an adaptation of the Antiochene, which in turn derives very early from the liturgy of Jerusalem. Thus the old Patriarchates of Rome, Alexandria and Antioch are responsible for the origins and foundations of all the rites used in the Church today.

The Romans brought their Mass to all Europe as centuries passed along. The language was changed from Greek to Latin

<sup>167</sup> *Ibid.*, p. 49.



in about the middle of the third century. Men from Antioch converted Syria and her eastern neighbours and developed the Antiochene Rite in Syriac. Alexandria converted Egypt and evolved the Coptic Mass and later the Ethiopian. After the rise of Byzantium as an imperial city it became the chief centre of Christendom in the East and imposed the Byzantine Rite not only in places where it had sent missionaries but also in nearby countries that already had a rite more venerable. From the Byzantine rite we have the many minor rites in various eastern tongues and in many countries.

At the dawn of the fourth century Christendom presented a picture of unity in regard to faith, morals and obedience to the Bishop of Rome. But there was no uniformity in rite, laws and

customs in all of which, each district followed the practice of its patriarchal church. These variant elements were to receive still more development in the ages of peace and culture that followed

the era of persecution. The synagoga synaxis or Mass of the Catechumens and also the end of the sacrificial liturgy are the parts that received most varied treatment in the respective rites. The eucharistic synaxis or "Mass of the Faithful" has a very marked similarity and is even identical in essentials in all the liturgies. We see this twofold setting in every liturgy. We see in this the continuity between the Old Testament and the New. "Christ came not to destroy, but to fulfill. In the Eucharistic Sacrifice, in which all the Sacrifices of the Old Law have their fulfillment, we behold Synagogue and Church in their true relations to one another: the former supplying the preparation for the Mystery of Faith, which the latter reverently surrounds with her own special ceremonials."<sup>168</sup> In every liturgy each of these two parts has retained substantially all its characteristics.

It remains to consider briefly the various rites now in use in the Catholic Church.

#### IV

##### THE EASTERN LITURGIES

The entire subject of the liturgy is so absorbing that every Catholic and especially every priest cannot but be fascinated by

<sup>168</sup> Husslein, *op. cit.*, p. 317.

it. This is true of the study of any one of the various liturgies in the Catholic Church. But to increase our appreciation of the divine liturgy, to profit the more spiritually, to understand the better the rite to which we belong, as well as for sheer intellectual delight and culture, it is good to study all the liturgies and rites of the Church. In this way we shall see better the splendor of divine worship; we shall realize more profoundly the harmony of Christian cult, so apparently varied yet so intimately one and the same. "Facies non omnibus una, nec diversa tamen." This is true of the liturgies. Whilst each has not the same appearance, still one is not entirely different from the other. In one we find stressed the Passion and Death of Christ and in another the Resurrection. In one we see the glory of Christ emphasized and in another His mercy. In one the office of petition is strongly presented and in another the duty of adoration.

The Eastern Liturgies are distinguished by their form, languages, spirit and ceremonies from those of the West. First of all, the East is ancient, mystic and in a certain sense timeless. Hence we are prepared to find more stability, tranquillity, conservatism, and ceremonial in the East than in the West. This is true in some ways, though these characteristics are common to the liturgy as such. Still, in the East, the liturgies have a more unchangeable form, since the same prayers are almost always repeated; there is not that variety as in the West throughout the ecclesiastical year. Our Western liturgy has more elasticity and shows progress and adaptation to the various feasts. Mystery, light and splendor are oriental notes and these we find to a marked degree in the oriental liturgies. The West is more sober, more legal; its liturgy has the same notes.

In the East we find a rite of preparation, which began sometime after Justinian the Great. This rite is more or less elaborate in various liturgies. It is especially beautiful and solemn in the Byzantine Liturgy.<sup>169</sup> The bread and wine are prepared for paten and chalice with touching prayers, replete with scriptural references and applications, and charged with the liturgico-dramatic sense.

The glorious rite of concelebration, that seems so peculiar to the members of the Roman Rite, is a solemn sacrifice in which

<sup>169</sup> De Meester, *op. cit.*, pp. 2-23.

more than one priest or bishop consecrate the same elements at one and the same altar. Till the thirteenth century **Concelebration** this custom was still observed in the West but since then, it is reserved only for the ordination of a priest and the consecration of a bishop, at which rites, the new priest and new bishop concelebrate with the bishop who conferred the respective order on them. But the East retains the ancient custom of concelebration and so in most of the liturgies there in use we find this practice still observed when several priests, or priests and bishops are gathered for some special occasion. In fact a solemnity is not needed for this rite, but mere convenience and devotion is sufficient.

No one need marvel at concelebration because what one priest can do all or some can do together. For the priesthood is one and unique. There is one Priest, Jesus Christ. Other men who have Orders merely participate in Christ's Priesthood. Hence it is of little matter whether one priest or a number of priests act together in priestly functions. St. Thomas writes: "The priest does not consecrate except in the Person of Christ; but many priests are one in Christ."<sup>170</sup> Whence it follows that all the sacraments that are properly sacerdotal (for which the power of Orders is needed) can be confected collectively by a number of priests. We do not say that this is practical or even desirable in some sacraments but it is a fact in both the East and the West in regard to the Holy Sacrifice and in the East in the sacrament of Extreme Unction.<sup>171</sup> Confirmation may thus be administered, as well as Penance and Orders. Actually in the present legislation of the Church no rite administers Confirmation and Penance by a body of priests or bishops collectively but bishops are still consecrated by three bishops together or at least by one bishop and two priests together with special papal delegation; and in the ordination of a priest, the other priests present impose hands on the priest who is being ordained but only after the bishop has done so.<sup>172</sup>

The Orient keeps the ancient custom of one altar in a church. Side altars are a recent innovation among Latinized Orientals,

<sup>170</sup> St. Thomas Aquinas, 3 Sent. 82, 2, 2m.

<sup>171</sup> Codex Juris Canonici, Canon 1003; Benedict XIV, *De Sac. Missae*, III, 16, no. 7; Attwater, *Cath. E. Churches*, pp. 50, 61.

<sup>172</sup> *Pontificale Romanum*, De Consecratione Episcopi. C. J. C., Canon 954; De la Taille, *op. cit.*, Elucid. XXVIII, p. 355. Fathers and theologians are there cited for the various sacraments which priests and bishops can confer "collegialiter."

but are not recognized by the pure Eastern Liturgies. In this way concelebration remains a flourishing practice to this day; it is necessary and beautiful. In most oriental rites the altar is simply a table (often square) covered entirely with linen and silk cloths. The altar is free and not placed against the wall as is the case with most altars of the Roman Rite. Relics of the saints are sewed into the corporal in some rites (e. g., Byzantine) and the corporal is silk. Besides the chalice, there is a paten which in some rites (e. g., Armenian) is like that of the Romans, in others (e. g., Byzantine) has a foot and even at times a rim. There is also the asterikos (two pieces of metal crossed and bent into two semicircles at times with a small star hanging at the crossing) which is placed over the paten so that the veil will not touch the bread. The knife to cut the bread is called the lance and there is also a spoon for the administration of Communion to the faithful. The thurible has shorter chains than in the West and is used only by the right hand. Some rites use a cross to give blessings during the celebration of the sacred liturgy. The Armenians have a host of unleavened bread. Most other orientals use leavened bread and a square host.

Communion is distributed under both species in most eastern rites. By "rite" we mean the manner in which the liturgy is carried out in a given place or by a definite group of Christians.

**Eastern Rites and Liturgical Languages** Rite and liturgy are by no means synonyms! The liturgy of the Catholic Church is celebrated in six principal rites (five are oriental) and each rite has various groups with minor differences (except the Armenian). The rule that rite follows patriarchate is here seen. The derived rites are not sufficiently different to form new principal rites. Language is a minor accidental in rites and so it is not scholarly to speak of a rite according to its language but according to patriarchate whence a rite is derived. Since the Byzantine Rite has so many groups with minor differences, the respective groups are often referred to merely by their specific name such as Russians or Ruthenians and in general all these groups are styled simply "The Greeks."

It is helpful to note that the Church has never insisted on uniformity of language in the liturgy any more than on uniformity in customs or liturgical dress for all Catholics. But it has become



the law (by custom) that the suffragan bishops follow the liturgy (with its accidentals of language, vestments, vessels and chant) of their respective patriarch. The East, however, is more lenient in the matter of language in one and the same patriarchate than the West. This is owing to ethnic, geographic and historical reasons. But even in the West there would be no objection to using the various vernaculars in the liturgy, if the Church saw fit to do so. Rome changed from Greek to Latin in the third century. She may yet allow some such freedom to certain parts of her dominions in the future if she sees an advantage in it for the good of souls.

There is a decree of the Sacred Congregation of the Propaganda, dated April 30, 1631, denying permission to Roman missionaries to use Gregorian or Armenian in celebrating the Roman liturgy. The decree says: "In regard to the faculty for missionaries of Georgia to celebrate Mass according to the Latin rite in Gregorian or Armenian, the Fathers unanimously decided that it *should not be granted for the present, unless it would be a very powerful means to convert the Georgians*. And one of the aforementioned Fathers said that the Council of Trent is no obstacle here, because in the Council only the celebration of Mass in the vernacular is forbidden, and the same Father added: *that part of the Mass called the Mass of the Catechumens, since it is instructive, can be conceded to all peoples in the vernacular, if there the Latin and Greek tongues are not in use.*"<sup>173</sup> The Church might grant the use of the vernacular even in the "Mass of the Faithful" if she saw in this change the greater good of souls. In the Orient we see many examples of a vernacular being used for the less solemn parts of the Mass (at beginning and end and even responses during the liturgy) and at times the language used for the whole liturgy is not entirely strange to the people, even though it be not just the vernacular.

The question of liturgical language is a matter of conservatism, respect and tradition. It is similar to the question of sacred vestments and chant; or to the question of rule, habit and customs of an ancient religious order. If we want the vernacular in the liturgy, soon we might find others suggesting that the priest wear a "Prince Albert" or a uniform at the altar. Even though our sacred vestments in all rites are nothing more than adaptations of

<sup>173</sup> Hanssens, *op. cit.*, vol. II, p. 43.

the ordinary dress of the Roman world in the early Christian centuries, yet this style has become sacred by use and custom, even if variously altered according to the taste and needs of various peoples and rites. Just look at the old religious orders and see how tenacious they are of even minute customs. See the distinctive habit of these orders; the very name says that the garb is ordinary or customary in that respective order. The Franciscans wear the dress of the poorer people at the time of St. Francis. The Benedictines have as a habit an adaptation of the Roman civil dress, similar to the Roman tunic and (original) pallium.<sup>174</sup> The Carthusians wear a habit that "differed very little in the eleventh century from those worn by the peasants in the mountains of Dauphiny. To this day the dwellers in the surrounding mountains, especially in Savoy, wear garments of white cloth . . ." <sup>175</sup> In every religious order, as well as in armies, old cities and in every sort of community there are usages, ceremonies and expressions that are age-old and held sacred. In the Carthusian Ceremonial for example we read: "It has long been the custom in the Order to hold the goblet in both hands while drinking, and this custom is still observed in honour of the pristine simplicity of our early Fathers; although such observance is not altogether in keeping with modern usage, we are only too happy to follow steadfastly the words of the Holy Scripture; Let us die in our simplicity." <sup>176</sup>

Many arguments are brought forth pro and con in regard to the use of the vernacular in the liturgy. At times we find persons asking for its use in America, England and elsewhere. Yet we do well to keep in mind that the primary purpose of the liturgy is to honor God and not to instruct the faithful. It is a Protestant notion "to hold services" principally to give a sermon. Although we can see that the people might be more interested if the liturgy were carried out in the vernacular, yet the people themselves, if asked about it, say generally that they consider the liturgical

<sup>174</sup> Dom Raymond James, O.S.B., *The Dress of the Liturgy*, II; *Orate Fratres*, X, no. 4, p. 170.

<sup>175</sup> *The History of the Great Chartreuse* by a Carthusian Monk, translated from the French by E. Hassid, London, Burns, Oates and Washbourne, Ltd., 1934, p. 205.

<sup>176</sup> *Ibid.*, pp. 172, 173. See also the interesting account of the odd ceremonial performed by the Captain of the Guards at Buckingham Palace when on duty in the state dining hall, as recorded by Mrs. Edith Bolling Wilson in "As I Saw It," in *Saturday Evening Post*, April 8, 1939.

language sacred and solemn and that there are other ways for them to know what is being said and sung during divine functions. We have other instances of a dead language being used for hieratic celebrations. The Jews in both ancient and modern times have used old Hebrew which ever since the Babylonian captivity has not been the vernacular. The Mohammedans do not allow a translation of the Koran from pure, classic Arabic to modern Arabic. The Hindoos allow only a Brahmin to read the Veda owing to the veneration they have for its language. Bali is the religious language of Ceylon, Bali, Madura, Java, Indo-China and the Lamaists in Japan.<sup>177</sup>

Although all agree that there are five principal oriental rites yet the number of the various groups in the respective rites varies according to the different classifications of authors. **Rites and Languages of the East** Here we give the list according to the official statistics of the Sacred Congregation for the Oriental Church (1932). Where a second language is mentioned, it means that a certain rite or group use that language for less solemn parts of the sacred liturgical and also in extra-liturgical functions.<sup>178</sup>

<i>Rites</i>	<i>Groups</i>	<i>Languages</i>
ALEXANDRIAN	{ Copts Ethiopians	Coptic, Greek and Arabian Geez
ANTIOCHENE	{ Malankarese Maronites Pure Syrians	Western Syriac and Malayalam Western Syriac (Karshoni) and Arabian Western Syriac (Karshoni) and Arabian
ARMENIAN	Armenians	Classic Armenian (Krapar)

<sup>177</sup> O'Brien, *History of the Mass*, Catholic Publishing Society, New York, 1880, pp. 31-34. But he gives a few reasons for the liturgical use of Latin, which seem very inadequate and partly untrue! Good reasons for Latin are given by Stapper-Beier, *Catholic Liturgics*, St. Anthony Guild Press, Paterson, N. J., 1935, pp. 39-41.

<sup>178</sup> Sacra Congregazione Orientale, *Statistica con Cenni Storici della Gerarchia e Dei Fidei di Rito Orientale*, Tipografia Poliglotta Vaticana, 1932, pp. 576. This is an authentic and very exact work on the Eastern Churches.

<i>Rites</i>	<i>Groups</i>	<i>Languages</i>
BYZANTINE	Albanians	Greek and Albanian
	Bulgarians	Paleoslavic
	Georgians	Georgian
	Greeks	Church Greek
	Hungarians	Church Greek and some Hungarian
	Italo-Albanians	Church Greek
	Jugoslavs	Paleoslavic
	Melchites	Arabian and some Greek
	Rumanians	Rumanian
	Russians	Paleoslavic
	Ruthenians	Paleoslavic
CHALDEAN	Chaldeans	Eastern or Edessene Syriac
	Malabarese	Eastern or Edessene Syriac

The dissident Byzantines use still other languages in the sacred liturgy such as Japanese, Chinese, English, Lettish, Finnish Esthonian, German, Tartar, Eskimo and North American Indian.<sup>179</sup>

#### A. *The Alexandrian Rite*

Old Alexandria was the glory of Egypt and of the Nile. Her museum, philosophical school, palaces, great harbors, and famous lighthouse combined to make that city one of the world's wonders. The true faith is said to have been brought to this place by St. Mark the Evangelist. The neo-platonic school of the Christians flourished so well and produced such great men that the fame of Alexandria spread throughout the world. This school, although always suspected of some want of orthodoxy, nevertheless has given us such men as Origen, Pantaenus and Clement. The bishops of that city were styled "Christian Pharaohs" sometimes as a compliment and again in mockery. The bishop of Alexandria was Patriarch of the Roman provinces of Egypt, Thebais and Libya as well as of the more southern countries of Nubia and Ethiopia which were evangelized by Alexandria. The Patriarch of this city had eleven archbishops and over one hundred bishops

<sup>179</sup> Fortescue, *The Orthodox Eastern Church*, Third Edition, New Issue, Catholic Truth Society, London, 1929, p. 387.



as his subjects. Little wonder that the rite of his church prevailed in those parts of Northern Africa. Some great bishops of this place are Sts. Cyril, Athanasius, Denis the Great and Alexander.

But the heresy of Monophysism ruined the great Patriarchate of Alexandria. Bishop Dioscurus at the Council of Chalcedon in 451 was condemned for this heresy and deposed and banished.

But his patriarchate refused submission, following his example of obstinacy. Since that time all those provinces have been cut off from Roman unity and even from contact with the East. Egypt for all these centuries has been hating East and West, Constantinople and Rome, Emperor and Pope. The national feeling triumphed and we have ever since the Coptic dissident Church in Egypt. In the seventh century, the avalanche of Islam completed the humiliation and havoc of Egyptian heresy by almost annihilating the Egyptians and subjugating the remnant.<sup>180</sup> We can never sufficiently lament the loss of so great a patriarchate! We still celebrate the feasts of some of its greater saints. St. Cyril of Alexandria (Feb. 9) has one of the most beautiful orations in the Roman liturgy. We also recall with affection the heroic lives of the hermits, the Fathers of the Thebaid, who were the models for religious of many orders in both the East and the West. Sts. Anthony, Paul and Pachomius together with thousands of others lived at Pispir, in the valley of Nitria and in the Thebaid desert in Upper Egypt. Since the seventeenth century several religious orders (Franciscans, Jesuits, Capuchins) have brought some Copts back to Roman unity.

### 1. The Copts

The Coptic rite originates from that of ancient Alexandria called the Liturgy of St. Mark. We have no early records of this ancient rite. But we have manuscripts of the old rite after it was somewhat modified by the Copts and Melchites. Yet by comparing the liturgies of the Copts and Ethiopians we get a fairly accurate idea of what the ancient Liturgy of St. Mark was like. In general it resembles that of Antioch. The main difference is that where the Antiochene has the Memory of the Saints and the Supplication all after the Consecration, the Alexandrian has both of these between the preface and the Sanctus. Thus their consecration

<sup>180</sup> *Ibid.*, pp. 11-15.

comes at a much later point than in other liturgies. For the rest the rite is quite normal.

There are three anaphora (or canons), one of St. Basil on ordinary days and Sundays; of St. Mark or St. Cyril on the latter's feasts and for a bishop's consecration; and of St. Gregory Nazianzen, for great feasts. This latter anaphora

**Characteristics** is very peculiar in this that it is entirely addressed to Our Lord! There is concelebration but Liturgy of the Presanctified in the Coptic Rite. At first Greek and Coptic were used but later the Melchites used Greek and the Copts their own tongue. Since the thirteenth century the Melchites used the Byzantine Liturgy. In spite of the likenesses between the Roman Canon and the Antiochene Anaphora, it is with the Coptic Anaphora that ours is generally supposed to have a common origin. There are certain sentences word for word in both Roman and Coptic liturgies.<sup>181</sup> The Greek form of the Alexandrian Rite, once used by the Melchites, has not been used for centuries. In the Coptic formula of consecration for the wine, it says that Christ tasted of the chalice! Sts. Cyril of Alexandria and John Chrysostom have many touching references to the Sacred Liturgy.<sup>182</sup> It is beyond the scope of this work to treat here of more minute matters; nor is there room for any references to the other Sacraments or the Divine Office whether in this or other rites.

## 2. The Ethiopians

Ethiopia went into schism with Egypt and has ever since been dependent on the Coptic dissident Patriarch of Alexandria. In the thirteenth and fourteenth centuries there were some attempts at reunion with Rome. The Dominicans evangelized there and in the fifteenth century the Ethiopians sent an embassy to the Council of Florence but not much came of this contact. Various other attempts were made by Jesuits, Franciscans and Capuchins (several of whom were martyred), and in 1626 the Jesuits actually effected a reunion with Rome which, however, was of very short duration. In 1839 Bl. Justin de Jacobis became the prefect apostolic of Adowa and in 1846 the Capuchin Cardinal Massaia established the vicariate of the Gallas, and later another of

<sup>181</sup> Fortescue, *The Mass*, p. 95; Attwater, *Catholic Eastern Churches*, pp. 140-149; *Cath. Ency.*, art. "Alexandrian Rite."

<sup>182</sup> Migne, P. G., 77; Attwater, *Catholic Eastern Churches*, p. 144.

"Abyssinia," was opened by the Lazarists. Bl. Aba Michael Ghebre was martyred in 1854 and soon after the Catholic Faith began to make progress. Since 1889 many Ethiopians have become Catholics and the missionaries have been able to work freely. Since the conquest of Ethiopia by Italy, full freedom is also assured Catholic missionaries.

The rite of the Ethiopians is substantially the same as that of the Copts. But only in very recent years have the liturgical books been edited in Rome in the Geez language.<sup>183</sup> There are fourteen anaphoras; that of the Apostles is generally used. It derives from the "Ethiopic Church Order." **Similar to the Coptic** There is neither concelebration nor the Liturgy of the Presanctified in the Ethiopic rite. The Sacred Species are distributed separately (the Precious Blood in a spoon) and only after the reception of Communion is the Lord's Prayer recited by both celebrant and people. Their chant seems to us quite barbarous. The altar bread is leavened; but the dissidents used unleavened for a "low" Mass and leavened for a solemn Liturgy.<sup>184</sup>

### B. *The Antiochene Rite*

Jerusalem and Antioch were the very earliest centres of the liturgy. We have the *Apostolic Constitutions* from Syria in the fifth century. They bear a striking similarity to the liturgical formulae found in the writings of St. Clement of Rome at the end of the first century. By comparing these two writings we can form a fairly good idea of the primitive liturgy, which in essence and general outline was the same as we have today in all rites. The Antiochene rite is the primitive rite of the East. It came from Jerusalem with the Apostles. Peter was bishop of Antioch before he was bishop of Rome. So the Syrian or Antiochene rite is first of all the local rite of Jerusalem which underwent changes and developments at Antioch. Thus the Hierosolymite liturgy of St. James and the *Apostolic Constitutions* exhibit the primitive rites of Antioch.<sup>185</sup>

There is little difference between the two. Both are daughters

<sup>183</sup> Attwater, *op. cit.*, p. 166.

<sup>184</sup> S. Cong. Or., *Statistica*, p. 45, gives some fine bibliography on Ethiopia, especially Samuel A. B. Mercer, *The Ethiopic Liturgy*, Milwaukee, London, 1915; Attwater, *op. cit.*, p. 160.

<sup>185</sup> *Cath. Ency.*, art. "Antioch" and "Antiochene Rite"; Fortescue, *Orthodox Eastern Church*, pp. 114-116.

of the original rite of Jerusalem. Some think the rite in the *Apostolic Constitutions* was never used; others, that it was used even in the West in the first three centuries!<sup>186</sup> The Of One Source liturgy of St. James is most probably the oldest eastern liturgy drawn up for actual use. From it are derived the other oriental liturgies, especially those of the other Syrian anaphoras, of St. Basil and St. John Chrysostom (both Byzantine) and the Armenian. After a normal "Mass of Catechumens," bread and wine are solemnly brought to the altar; the Nicene Creed is recited; then follow the kiss of peace, preface and consecration. After that come the epiclesis, more prayers, commemoration of the living and the saints, the Our Father, a little elevation of the Sacred Species, the breaking of the Host, of which a part is placed into the chalice, the Communion of priest and people (under both kinds) a prayer of thanksgiving and the blessing and dismissal of the people. In the beginning Greek and Syriac were used according to the needs of the people. (It was in each case the people's vernacular!)

After the troubles and schism of Monophysism, Justinian the Great tried to bring peace and order also to Antioch (which had suffered greatly) by imprisoning the bishops professing or suspect of that heresy. The heretical sect might have ended had it not been for the Empress Theodora (wife of Justinian) who favoured the heretics and had two of them consecrated bishops. One, a certain Jacob Baradai, ordained many priests and consecrated bishops of Syria. In this way we find Catholic (Melchite) and "Jacobite" Christians in Syria since the sixth century. After centuries of schism, heresy and persecution, some of the Jacobites reunited with Rome under Mar Michael Jarweh (or Giave!) in 1783 and he became the first patriarch of Antioch of the Catholic Syrians in modern times.

### 1. The Malankarese

The history of the Christians of Malabar in India is shrouded in great obscurity. Suffice it to say that they were evangelized quite early by the Eastern Syrian missionaries and have always held that their bishops were sent to them from "Babylon" or

<sup>186</sup> Fortescue, *op. cit.*, p. 115. He quotes Goar and Renaudot as claiming that it was never used; Probst and Bickall that it was used even in the West.



Bagdad. Owing to troubles with the Latins who in the persons of Portuguese missionaries had imposed Latin bishops on these "St. Thomas Christians" together with many other things Roman and contrary to the traditions and liturgy of these people, a schism ensued in 1653. Pope Alexander VII through the good efforts of the Carmelites effected a reunion with most of these Malabar Christians in 1662. But a remnant clung to the schism. For 110 years these schismatics tried to get a valid hierarchy and finally did so in 1772 when one of their own (Denis I) was consecrated bishop by the episcopal delegates of the Jacobite patriarch of Syria. Within the next hundred years the followers of this new line of Indian schismatic bishops began to follow the Antiochene Rite in place of the East Syrian or Chaldean Rite which they and their Catholic ancestors had followed ever since their Christianization by missionaries from Bagdad (Chaldea).

After many troubles one of these schismatics was consecrated bishop in 1925. He is Givergis Panikkar known as Mar Ivanios since his consecration. He and some of his fellow bishops longed

for communion with Rome. They asked and were accepted on Sept. 30, 1930 by Pope Pius XI. This reunion was entirely religious. No political or any other underhand motive brought these Jacobites into the true Church.

Since then several bishops, many priests and thousands of lay people have entered the Church. Pope Pius XI allowed this group to retain its liturgy and customs and confirmed the bishops in their jurisdiction upon verification of the validity of their Orders. These people form the province of Malankara and have added a new rite to the true Church which is called the Syro-Malankarese Rite. It is practically the same as that of the Western Syrians but lacks the changes which those Catholics have introduced (such as certain feasts). Less solemn parts of the liturgy are recited or sung in Malayalam, others in Western Syriac. Concelebration is still in use.<sup>187</sup>

## 2. The Maronites

The origin of the Maronites as a distinct religious group is owing to the monastery founded at the source of the Orontes, near

<sup>187</sup> *Cath. Ency.*, art. "Malabar Rite" and "Syrian"; *Statistica*, pp. 49-53; Attwater, *Catholic Eastern Churches*, pp. 196-199, 243-247.

Apamea in Syria. This place was built on the tomb of a certain holy monk by name of Maron who lived in the fourth century. The monastery became the centre of monastic life in that part of Syria and distinguished itself by its close loyalty to the true Faith especially during the conflict of Monophysism. The house was highly favoured by Justinian the Great and other Catholic emperors. After the Arab conquest in 636, the patriarch of Antioch lived in Constantinople. The Monks of St. Maron's and the nearby bishops finally decided to elect a patriarch for themselves. This happened some time between 702 and 742. The Maronites were recognized for the first time as a separate religious body by Caliph Marwan II at Mabbug (Hieropolis) between 744 and 748.

As centuries passed, the Maronites formed not only a special rite but also a distinct state in Lebanon, Syria. Their rite is practically the same as that of Antioch. It is celebrated in the Western Syriac tongue with some of the less solemn parts in Arabian (the vernacular). The Maronites have adopted and adapted some Western devotions and liturgical practices, such as the blessing of palms and ashes. The Maronites are the only oriental Catholics who have no dissident counterpart.<sup>188</sup>

### 3. The Pure Syrians

The Pure Syrians are the Catholic Syrians who reunited with Rome under Mar Michael Jarweh in 1783. Since about 1900 the Patriarch of the Syrians resides at Beyrut, Syria. The Syrian Catholics are half in Syria and Iraq, half in the rest of the world. The liturgy is celebrated in Western Syriac and Arabian (vernacular) is used for the less solemn parts. The Liturgy of St. James (the Antiochene Liturgy and Rite) was used in Greek and Syriac in the very beginning in Syria and other parts of Asia Minor. Then the Melchites used it in Greek only, till they changed to the Byzantine Rite about the thirteenth century. The Jacobites used the Syriac version of the Liturgy of St. James and when they became Catholic in 1783 they continued this use. The Syrians use at least eight anaphoras. The version of Holy Scripture used in all Syrian rites is the Peschitto. The Syrian have most of the Roman

<sup>188</sup> *Statistica*, pp. 54-63; Attwater, *op. cit.*, pp. 180-195.

devotions such as Benediction of the Bl. Sacrament; and even the Western sign of the Cross.<sup>189</sup>

### C. *The Armenian Rite*

The Armenians have the distinction of being the first nation to embrace Christianity as a body. After their conversion in 294 they were subject to the bishop of Caesarea. But in 374 they separated and became a distinct Catholic body with their own primate who, however, remained subject to the Pope. In the fifth century the Bible was translated into Armenian and the liturgy (more or less Byzantine) was likewise translated. About the year 500 the Armenians cut themselves loose from communion with the Catholic Church. Partly from political motives, they repudiated the Council of Chalcedon. But it is claimed by many that they did this through misunderstanding and were never heretical. Certainly, the more modern dissident Armenians are heretical. For some seven centuries they suffered persecutions from both Persians and Arabs. The Armenians helped the Crusaders against the Mohammedans and at the end of the twelfth century, the Armenians who formed the kingdom of Little Armenia in Cilicia were united with Rome. This continued with greater or less vigor till the end of the kingdom of Little Armenia in 1375. In 1356 the Friars of Unity of St. Gregory, the Illuminator, began to work for reunion. They were under Dominican tutelage and had an Armenian abbot. They numbered about 600 at one time and did very much good. They were absorbed by the Dominicans in the eighteenth century.

The Armenians sent an embassy to the Council of Florence in

<sup>189</sup> Arthur Stapylton Barnes, *The Martyrdom of St. Peter and St. Paul*, Oxford University Press, New York, 1933. On p. 74 regarding the fact that the Roman place of honor is on the *left* and therefore in pictures of ancient times St. Peter is there represented and St. Paul on the right and that these pictures have puzzled many modern writers, the author states: "A little knowledge is often a dangerous thing. They were unaware that in Rome from the earliest times, and for many centuries after, although in the time of Augustus the greater dignity of the right was already creeping in from Greece, the *Roman place of honor was always on the left*." He goes on to say that instances of this can be found in monuments and pictures as late as the thirteenth century and, that, to this day, we, of the Roman Rite, make the sign of the Cross from *left to right*, whereas the orientals make it from *right to left*. See also other references the author quotes. *Statistica* about Syrians, pp. 64-75; Attwater, *Catholic Eastern Churches*, pp. 163-179.

1439. A decree of reunion *Exultate Deo* was published by Eugene IV after that Council but with little result. In that decree is the famous "Instructio pro Armenis" on the Sacraments. Since the fourteenth century there is an Armenian bishopric in Lwow, Poland, and this was united with Rome in 1635. Other Catholic Armenians were united in 1759 with a bishop of their rite in Constantinople. Pope Pius VIII gave the Catholic Armenians a primatial archbishop on July 6, 1830. Pope Pius IX gave them a Patriarch (with title of Cilicia and Katholikos of the Armenians) on July 10, 1867. Both in the last and the present centuries thousands of these poor people have been butchered and exiled by the Turks. Still they number some two millions today, principally in Asia Minor and the Balkan States.<sup>190</sup>

The Armenian liturgy is practically the liturgy of St. Basil. They took it from the Church of Caesarea and translated it into Armenian. Later it underwent many modifications from Syrian,

Byzantine and Roman contacts until at last it became a liturgy in a class by itself. Unlike other  
**Liturgy of** oriental liturgies, the Armenian has only one fixed  
**St. Basil** anaphora. There is neither concelebration nor the

Liturgy of the presanctified. In the Liturgy we can recognize the outlines of the liturgy of St. Basil with modifying prayers and ceremonies. The Armenian epiclesis is remarkable in this that it speaks of the Holy Ghost as having made the bread become the Body of Christ. There is no dramatic appeal to the Holy Ghost to make the bread become the Body of Christ as most other forms of the epiclesis seem to say. The Armenian epiclesis calls the Holy Ghost "by whose means thou (God the Father) hast made the consecrated bread (wine) to become truly the body (blood) of our Lord Jesus Christ." This invocation is recited over each separate Species and over both together.<sup>191</sup> At times during the Mass a curtain is drawn which hides priest and altar from the people.

It is noteworthy that the priest kisses the Sacred Host before

<sup>190</sup> *Statistica* on Armenians, pp. 77-91. Attwater, *Catholic Eastern Churches*, pp. 203-223. He notes on p. 205 that already in 1742 the Armenians had received a patriarch from Benedict XIV. When they were recognized by Turkey as a distinct nation, Pope Pius VIII gave them an archbishop at Constantinople. But to end the troubles that arose from this dual authority, Pope Pius IX united the two offices in that of a Patriarch of Cilicia in 1867.

<sup>191</sup> Attwater, *Catholic Eastern Churches*, p. 191; Hanssens, *op. cit.*, vol. III, p. 454 et seq.



breaking It, and that the faithful for the past hundred years receive Communion as those of the Roman rite. In four Transylvanian parishes of the Armenians in Rumania the churches are Latin in their furnishing and buildings (Armenian churches are generally rectangular) and Roman vestments are used. The liturgy carried out in those four places is that of the (Dominican) Friars of Unity from a missal of 1728, i. e., the Latin Mass of the Dominican use translated into Armenian. This is the more noteworthy since those Friars never had a place in Transylvania!<sup>192</sup> The sign of the Cross and other Roman practices are in use amongst the Armenians.

#### D. *The Byzantine Rite*

Although Constantinople came into prominence only in 330, it had already been a city called Byzantium before that and was a suffragan of the Metropolitan of Hieraclea. Yet, from the time that Constantine re-founded the city, gave it his name and made it the capital of the Roman Empire, it grew wonderfully not only in material size but also in political and religious importance. This development continued until as "New Rome" both as a great city and as a diocese, it was first in the East and second only to Rome in ecclesiastical importance.

To anyone studying the rise of Constantinople as a religious centre of importance, it is obvious that the city has usurped many rights of other patriarchal centres. The fact that the city was the new capital and that the Byzantine emperors are known for ruling both Church and state must be taken into account in this history. In this way the bishops of that diocese, once so obscure, became the first in the East. The very first Council of Constantinople decreed that this bishop should have the second place in Christendom, because Constantinople was New Rome! Although this Council was ecumenical neither in its summoning nor in its sessions, its dogmatic canons were approved later whereas its disciplinary decrees were not approved. It is the third of these decrees that regards the place of honour for the bishop of Constantinople.<sup>193</sup> Gradually, in the course of centuries, the popes allowed this honour but it always remains an usurpation. The bishop of that new capital became the patriarch of the greatest power in the East

<sup>192</sup> Attwater, *op. cit.*, p. 219.

<sup>193</sup> Fortescue, *Orthodox Eastern Church*, p. 32.

imposed his rite (derived from more ancient ones) even on the patriarchates, from which his own diocese had sprung and finally was so powerful that when he went into schism, practically the whole East went with him.

In all Byzantine history we find the bishops there generally conniving at the religious tyranny of the emperors while the popes were the steadfast opponents of imperial aggression in church affairs. The history of Constantinople as a patriarchate is by no means honorable. It had no venerable traditions or associations as the other patriarchates but was pushed forward solely for political reasons.

**Imperial  
Aggression**

Already at the end of the fifth century the bishop of New Rome stands before us in full pontificals glorying in the honor of patriarch and primate of the East, imposing the laws, customs and rites of his church on all but a few within his far reach. However, the city had some excellent men as bishops in those times. They are Sts. Gregory Nazianzen, and John Chrysostom.

The history of the city and patriarchate of the Byzantines is too long to enter into here. Suffice it to say that schism was by no means unknown to it before the time of Photius. From the year 343 till the year 787, either the whole of the East or only the patriarchates of Antioch and Constantinople remained in schism. Thus out of five centuries, from the time of Constantine the Great till just before the appearance of Photius, the Greek Church was in schism 203 years!<sup>194</sup> The schism of Photius was healed soon after it had begun in the ninth century. There was a breathing spell of two centuries in which Rome and Constantinople lived in peace. But the final separation came with the schism of Caerularius in 1054. Since that time the schism has spread to all the countries of the Byzantine patriarchate and the Christians who remained faithful to Rome were comparatively few. There were brief periods of reunion, at least officially, as the results of the respective Councils of Lyons (1274) and Florence (1439). Since then, smaller groups have entered the Church and at the present time every group of dissidents (whether Byzantine or others) has a corresponding (generally much smaller) group of Catholics using the same rite as their dissident brethren.

Despite the unsavory, erastian and manifoldly sad history of

<sup>194</sup> Duchesne, *The Churches Separated from Rome*, Paul Kegan, Trench Trübner Co., Ltd., London, 1907, p. 110.

Constantinople, its liturgy is thoroughly Catholic and extremely beautiful. From Antioch, through Caesarea, Constantinople had a liturgy of St. Basil. It is based on the

**Characteristics of the Byzantine Rite** Liturgy of St. James of Jerusalem and Antioch. This is the anaphora of St. Basil. A shorter form of that is the one of St. John

Chrysostom. This is the anaphora more commonly used. That of St. Basil is used only ten times a year (e. g., the Sundays of Lent, except Palm Sunday and the feast of St. Basil). It is rich, long, magnificent and splendid. Besides these two there is a Liturgy of the Presanctified, i. e., of St. Gregory Dialogos (our St. Gregory the Great, to whom it is attributed) for the days of Lent except Saturdays and Sundays. The difference between the anaphora of St. Basil and that of St. John Chrysostom is in the greater length of the first part of the former. Hence the main part of both anaphoras is the same and can be called simply the Byzantine or "Greek" Rite.

The prototype of all Byzantine Churches is the wonderful church of St. Sophia in Constantinople built by Emperor Justinian the Great in 537 and still standing gloriously and beautiful to this day.

**Churches** It is a museum since 1934. In that church a huge dome covers a square space. This idea, with many modifications is carried out all over the East in Byzantine churches. The altar is mostly hidden by a great screen on which there are pictures of Christ, Our Lady and the saints and angels. This screen is the ikonostasis or the stand or place for the ikons (pictures). This screen has three doors, the central of which is the "royal" door. In various Byzantine groups this screen is higher or lower depending on national customs. At times it is of wood, at times of precious material; in some cases it is very elaborate and very costly. The Bl. Sacrament is reserved in a hanging pyx or small tabernacle. Lamps burn before the ikons and the whole appearance of the church is very devotional.

Various books are used during the Liturgy. The celebrant reads the Gospel and the epistle is read by a lector from various books. The celebrant uses a small book the "euchologion" (something like our missal) but holds it in his hand generally during the Liturgy. There are only slight differences between the Catholic and Orthodox service books; i. e., the presence or absence of the Pope's

**Books, Bread and Altar**

name. The altar-bread is leavened, the host is square and many small particles are placed on the paten with the host of the liturgy, in commemoration of Our Lady and many others. The altar has been described above when speaking in general of the eastern liturgies. There is a small linen cloth on the altar over the other cloths and then the "antimension," something like our corporal. This antimension is generally of silk and has pictures embroidered or painted on it. Relics are sewn into this cloth. If the altar is consecrated, this cloth need not be used but it is now always used. Holy Communion is given under both kinds, with a golden spoon. The sacred Particles that are to be reserved are all "anointed" with a drop of the Precious Blood and before administration such particles are dipped into unconsecrated wine.

During the rite or preparation, which is long and interesting, the priest and deacon pray ancient and touching prayers which are very tender and dramatic. Ideas that regard Christ Himself

as the Victim are here expressed as the priest handles  
**Preparation** the bread and wine! It is a very fine example of the liturgico-dramatic element in all liturgy. It shows the atemporality of the liturgy. In other words, our sacrifice is offered to God as though it all took place in an instant of time, and since we can't say all the prayers in an instant, we consider the entire liturgical process as one act. This is true in all the rites and in every liturgy. Consider, for example, the prayers of the Roman offertory. What is there recited over bread and wine can be true only of the Body and Blood of Christ, but it is recited here in anticipation.<sup>195</sup> For example in piercing the bread with the "holy lance" the priest says; "The Lamb of God is sacrificed, who taketh away the sin of the world, for the life and salvation of the world." Again; "One of the soldiers with a lance pierced his side: and immediately there came out blood and water; and he that saw it hath given testimony, and his testimony is true."<sup>196</sup>

The prayers at the opening of the royal door and before the ikons of Christ and Our Lady are typically oriental and of rare beauty. Opening the curtain at the royal door the priest says; "Open to us the door of mercy, Blessed Mother of God. Hoping in thee may we not be confounded. Through thee may we be delivered from adversaries, for thou art the hope of Christians."

<sup>195</sup> De la Taille, *op. cit.*, Elucid. XXXIV, p. 442.

<sup>196</sup> De Meester, *op. cit.*, p. 13.



Before the ikon of Christ, priest and deacon say: "Thine undefiled ikon we revere. O Gracious One, asking forgiveness for our offences, Christ O God. For thou wast pleased to become incarnate and mount upon the cross, that thou mightest save thy creatures from the enemy. Therefore gratefully we cry to thee: O our Savior, thou didst fill all things with joy in coming to save the world." Before the ikon of the Mother of God they say: "Thou art the font of mercy, O Mother of God, vouchsafe us thy compassion. Look down upon a sinful people, show thy power as always. Hoping in thee, we cry thee Hail, as did once Gabriel, the Captain of the angels."<sup>197</sup>

The liturgy commences with litanies or petitions for peace and protection, for the pope, rulers, benefactors, travelers, sick and all classes and needs of the people. The choir answers to each petition: "Grant it O Lord." These litanies are quite common in oriental liturgies and were also in the ancient Rome rite. They are divided into three parts interspersed with antiphons from psalms and ending with a hymn to Christ.

The Gospel book is carried solemnly to the altar, at the left. The priest prays that holy angels may assist at the Liturgy and for forgiveness of sins. The deacon holds up the book. After a few hymns by the choir, a reader chants the epistle. This is followed by the singing of three *Alleluias* which are sung to singularly lovely melodies in the various Byzantine rites. The sanctuary and faithful are incensed and the Gospel is sung by the deacon. After that he recites a litany for all classes again. The priest meanwhile prays God to hear the prayers of the people. The catechumens are now told to leave after a prayer has been said for them. The deacon calls out the signal for their departure and it is very realistic. We can imagine how in ancient times this was done in all the rites and it was the duty of the deacon and the doorkeepers to go about and see that the catechumens really left at this point. This accounts for the repetition of the signal in the Byzantine rite, to this day, even though it is long since a mere ceremony. The deacon calls: "All the catechumens go out. Catechumens, go out. All the catechumens go out. Let not any of the catechumens

<sup>197</sup> *Ibid.*, p. 5.

... "All we faithful, again and again let us pray to the Lord in peace."<sup>198</sup>

There is now an incensation and the choir sings the "Cherubikon." Bread and wine are then solemnly carried to the altar from the small table at the left of the altar. Arrived at the royal door the priest faces the people and holding the gifts in his hands he prays for the pope, the bishop, benefactors, etc. The gifts are then placed on the altar and the veils removed from them. This rite has been shortened by the Ruthenians, but others such as Greeks and Russians observe it intact.

**Litanies** Here again follow some very tender prayers for those who assist at this liturgy, asking for peace, pardon, grace and a happy death. The deacon cries out another warning: "The doors, the doors! In wisdom let us attend!" The Nicene Creed follows.

**Preface, Consecration** There is a preface and after that the narration of the Last Supper and the Consecration which is sung. The choir answers "Amen" to each consecration.

**Anamnesis and Epiclesis** The Anamnesis and Epiclesis follow with hymns by the choir. Then there is a prayer commemorating the saints and all the just. The priest incenses all around the altar reciting a prayer to the Mother of God. The choir sings a hymn in her honor. The priest commemorates certain saints, then the dead and the living.

Here follow litanies as in the beginning of the liturgy, and after the Our Father the Host is broken. A few drops of warm water are placed into the chalice, whilst the priest prays: "Blessed be the fervor of thy saints, always, now and forever world without end. Amen. The fervor of faith, full of the Holy Ghost. Amen."<sup>199</sup> The priest and deacon receive Communion. The priest gives a particle to the deacon who places It in the palm of his right hand and receives It after the manner of the celebrating priest. Both

<sup>198</sup> De Meester, *op. cit.*, p. 45.

<sup>199</sup> *Ibid.*, p. 79.

priest and deacon drink of the chalice. If there is a concelebration each (bishop and) priest receives of the same chalice, one handing it to the other. The remaining particles are placed into the chalice and the faithful receive under both species from a golden spoon which the priest administers to them *standing*. Amongst the Ruthenians, the people generally kneel.

The Communion is followed by various prayers of thanksgiving and petition. The deacon takes the chalice to the side table behind the ikonostasis and consumes the remainder of the particles and Precious Blood, and then purifies the chalice. If there be no deacon, the priest does all this. The **Prayers of** priest blesses the people and says a few short **Thanksgiving** prayers that vary according to the days. There is a prayer to St. John Chrysostom and a final prayer to Our Lady. The priest kisses the altar whence he received the grace of the priesthood as being the font of divine grace and of sanctification. This recalls the Byzantine rite of ordination in which the priest keeps his forehead pressed to the altar whilst the bishop imposes hands upon him.

This rite, except for minor prayers at the beginning, is the same now as it was in the time of Justinian the Great in the sixth century. From this and from other practices and customs of the Byzantines (and other orientals) we can see in many ways how the Romans, too, in ancient times celebrated certain liturgical functions because the eastern liturgies are very conservative and have not introduced new feasts and practices, except in such rites and places where there was heavy Roman influence. Thus benediction with the Bl. Sacrament, Feasts in honour of the Bl. Sacrament and the Sacred Heart etc. are foreign to genuine oriental liturgies.

The Popes have ever held that the eastern rites should be retained in all their native and pristine purity and have condemned any and all attempts at "hybridization" on the part of the ill-advised, whether Romans or Orientals. For further information on these matters and especially for the great solicitude of the Popes, consult the encyclicals of Popes Pius IX, Leo XIII, Benedict XV and Pius XI regarding oriental church affairs. Fortescue and Attwater in their various excellent works have brought much of this material to the English-speaking world. We must insist on this if we are to attract the dissident Orientals back to the unity of faith, for it is repugnant (and justly so) to them to give up

their sacred rites of old, to become Latins or even to "Latinize" their liturgies.<sup>200</sup>

It is not necessary to go into detail here regarding the various Byzantine groups. Essentially they follow the rite of Constantinople described above. The identity of the various groups is known from their very national names and they are not as obscure as some of the groups in other lesser eastern rites. The differences regarding the liturgy amongst these groups is not sufficient to warrant a treatment of each specific liturgical group. Roughly, the groups may be classed as pure or ancient Byzantine, and modified or modern Byzantine. In the latter case the modernization is due generally to Latin influence such as we find amongst the Ruthenians, Hungarians, Melchites and other oriental rites. However, a return to liturgical purity in various groups has been going on for some time. The pace was set by Pope Leo XIII inaugurating the pure Byzantine Rite at the Greek monastery of Grottaferrata, near Rome.<sup>201</sup> The Rumanians and Russians have also a beautiful liturgy, very exact and correct in Byzantine detail. The Russian liturgy, vestments, and chant are of a very appealing beauty and it is Rome that is keeping this liturgy alive by instituting colleges for Russian priests (even from other nations and rites) in various Latin countries. The Russian liturgical books are being edited by the S. Congregation of the Oriental Church.<sup>202</sup> The conversion of Russia is the most ardent desire of the popes, and of the whole Church. If Russia were again Catholic, the other Orthodox could more easily be gained for the Church and so the whole East, with all its teeming millions, would be reunited with Rome. There would thus be a better proportion between those using the Roman and Byzantine Rites in the true Church.

### E. *The Chaldean Rite*

As early as the end of the second century there was a Catholic Church at Edessa and from there the faith spread to Nisibis. In 424 the Church of Persia and East Syria had its own "Kath-

<sup>200</sup> Attwater, *Catholic Eastern Churches*, *passim*; Fortescue, *The Uniate Eastern Churches*, edited by George E. Smith, D.D., Burns, Oates and Washbourne, Ltd., London, 1923, especially pp. 1-44.

<sup>201</sup> Fortescue, *Uniate Eastern Churches*, p. 150, on Leo XIII and Grottaferrata.

<sup>202</sup> *A. A. S.*, vol. XXVII, 1935, p. 66.



olikos" and declared itself free from Antiochene jurisdiction, keeping, however, communion with the pope. East Syria had produced the great Doctor of the Church, St. Ephraem (d. 373) and there were great theological schools at both Edessa and Nisibia. Many of these people were martyred by the Persians. After the Council of Ephesus in 431, many Persian Christians and some East Syrians went into schism and heresy and began the Nestorian Church. The ruin spread over the whole East by Islam in later centuries confirmed the people in their heresy and schism.

Till the fourteenth century these Nestorians had a well-organized church with some 200 bishoprics and 25 metropolitan sees. Through their influence Christianity was spread even to China and India and there were many monasteries in

**An Influential Church** all the evangelized countries. But the devastation of land and people brought about by Tamerlane in the end of the fourteenth century wiped out the

Nestorian Church except for the remnant in India whom we call Malabarese and the other remnant in Mesopotamia whom we call Chaldeans. After various attempts at conversion by the Dominicans and Franciscans in several centuries and after some individual bishops returned to Roman unity, the Chaldean John Sulaka in 1551 came to Rome and made a profession of Faith to Pope Julius III. The pope appointed him patriarch of those Catholics who were of his rite. Since then these people are called Chaldeans and their dissident counterpart, simply Nestorians.

Each group have a Katholikos. The Catholic Patriarch is styled "Of Babylon of the Chaldeans." But there was much trouble and even schism amongst the Chaldeans until 1830 when Pope Pius VIII gave them a Patriarch by name of Hormizd, who was of the patriarchal family of the Nestorians, with whom for centuries the office of patriarch passed from uncle to nephew, as it still does. But the Chaldeans have no such hereditary succession of Patriarchs. In the past century, the Chaldeans had their own internal and external difficulties notably from Anglican and Russian missionaries. During the Great War, four dioceses were destroyed and many Chaldeans and Nestorians were massacred or exiled. The Chaldeans are principally in Mosul (Iraq) Persia and East Syria.

## 1. The Chaldeans

The Dominicans at Mosul published (1901) some fine books for the Chaldeans including the Chaldean liturgical books. The Chaldean liturgy derives from Antioch through Edessa but has developed quite independently. There are three anaphoras amongst the Chaldeans, called "of the Apostles" (the usual one) "of Theodore the Interpreter" (of Mopsuestia) called also the "Second" and "Nestorius" called also the "Third Hallowing." The second hallowing is used on Sundays and feasts from Advent to Palm Sunday, the third only five times a year. In the Chaldean rite the words of narration of the Last Supper say that Christ took bread etc., "*after supper of the Passover.*" In consecrating the wine the priest says that Christ "*mixed the cup of wine and water, and blessed and gave thanks and drank and gave to his disciples, etc.*" This is unique amongst liturgies! The Epiclesis asks merely that the Holy Spirit come upon the sacrifice, blessing and hallowing it. The rite of breaking the Host is quite complicated and has some feature found in the ancient Celtic Rite. Concelebration is allowed; and also the Liturgy of the Presanctified on Good Friday. It is worth noting that the Chaldean Baptism is a very long ceremony; that there are five Orders, namely, reader, subdeacon, deacon, priest and bishop. As in other oriental rites, the candidate is not anointed with holy oils but there is merely an imposition of hands, with a proper prayer, regarding each office conferred, together with the mention of the candidate's name. Peculiarly there is an *invocation of the Holy Ghost* which is the *same for each order* and the appropriate vestments are then given. Archbishops and Archdeacons are made the same way. Latin influence has changed only minor things in the Chaldean Rite.<sup>203</sup>

<sup>203</sup> Jerome Labourt, *Le christianisme dans l'Empire perse sous la dynastie sassanide* (224-632), 2a Edit., Paris, 1904; Eugene Tisserant, "Nestorienne (Eglise)" in *Dict. de Théologie catholique*, vol. XI, Paris, 1931, coll. 157-323; *Statistica*, pp. 229-246; Attwater, *Catholic Eastern Churches*, pp. 227-242; Hanssens, *op. cit.*, vol. III, esp. pp. 413, 414. The Chaldean liturgy also says that Christ ate the consecrated bread. The Coptic anaphoras of Sts. Basil and Cyril say that Christ tasted of the cup before He gave it to His Apostles. See Hanssens on the present words of narration in the oriental rites, vol. III, pp. 412-447. Regarding the Chaldean Anamnesis see Hanssens, vol. III, pp. 448-450.

## 2. The Malabarese

The people of Malabar had been evangelized early by the Church of Edessa and Nisibi as we have just seen. Their history has been traced briefly when we treated above of the Malankarese. These Malabar Catholics are the people who reunited with Rome in 1662 under Pope Alexander VII. They had a native bishop for some years after that but when he died European Carmelites succeeded as Vicars Apostolic till 1887. Pope Leo XIII appointed three Indian Syrian Bishops in 1896. Since 1874 a small group of schismatics has formed and they are called the Mellusians. Pope Pius XI restored to these Malabarese a regular hierarchy consisting of one metropolitan and three suffragans. All clerics from the subdiaconate upwards are bound to celibacy. The Malabarese are found in the native states of Travancore and Cochin, and British Cochin. They are the first post-schism Catholic orientals to work amongst the pagans as missionaries. They have some flourishing religious orders for their own people.

The Malabarese have the ancient Chaldean or East Syrian Liturgy, brought to them by the apostles from that country in early times and revised in the Synod of Diamper. They use, however, only the anaphora of the Apostles (Sts. Addai and **Their** Mari) and it is celebrated in East Syriac with the less **Rite** solemn parts in Malayalam, the vernacular. Both Chaldeans and Malabarese use altar-breads such as the Romans use. Most of the canon is recited in a low voice. After the preface there is the great intercession, commemoration of the Mother of God and of the Saints, and the invocation of the Holy Ghost. So it has the *Epiclesis before the consecration*. Anamnesis in the Chaldean rites is also different from all others in place and wording. The Malabarese have concelebration and the Liturgy of the Presanctified only when the Romans have it. In many ways these Malabar Catholics have Roman uses and a Roman outlook owing to the influence of the Roman missionaries and the Portuguese amongst them for so many centuries. The Sacraments are administered according to the Roman formulae translated into Eastern Syriac! All the western devotions are known and practised by the people, but there is hope that in the near future the true oriental liturgy and customs will be restored in full glory to this ancient and venerable Church of the East.

## V

## THE WESTERN LITURGY

In the West the Mass developed as in the East. Local customs soon spread to the neighboring churches. At a synod in Hippo in 393 the special character of the Western liturgy seems to be hinted. At least, there it is forbidden to write

**Development** out prayers for church until the more learned brethren have seen them.<sup>204</sup> At this time there were liturgical books in the West, such as lectionaries, gospel books and the diptychs. Soon there appeared graduals, psalters, and responses. The first complete sources of our rite are in the sacramentaries especially the most famous, namely the Leonine, the Gelasian and the Gregorian. These date from the seventh to the eighth centuries, and give us a great amount of information about the rite in those times. Probably we shall have to be satisfied with this limited knowledge, as the character of the Roman liturgy prior to these sacramentaries is one of the most difficult questions in the whole study of liturgy. Charlemagne received the Gregorian Sacramentary from Pope Adrian I, in 791. The emperor introduced this into his kingdom, but there the Gallican liturgy had such firm root that it could not be suppressed entirely. Hence parts of the rite were fused with the Roman. A MS. at Monte Cassino has the oldest representative of the pure Gregorian Sacramentary of the eighth century. The Stowe Missal of the eighth and tenth century in Ireland and the Leofric Missal of the tenth century at Exeter, England, are about the oldest representatives of the Gregorian Sacramentary with the Gallican elements and a few local items such as names of local saints inserted.

The Gallican Rite was an old rite once used in Gaul, Spain, North Italy, Britain and with some changes all over Northwestern Europe and even in Africa. Two remnants of it remain today in the Ambrosian Rite of Milan and the Mozarabic Rite of Toledo. The Roman and the Gallican are the two parent rites of the West. Both, of course, came from the East but developed independently. There is much controversy about them; some think the Gallican is the old Roman Rite. This does not seem to be the case. The Gallican Rite also had

<sup>204</sup> Fortescue, *The Mass*, p. 115.



many variants in the different countries where it was used. We must remember that for some time in the fourth and fifth centuries Milan was a very important city in the Roman Empire and had much commerce with the East, more so than Rome. Perhaps in this way, Milan also received much liturgical influence and this spread to France, Britain and Spain. The Gallican Rite shows greater similarity however, to the Roman than to the eastern rites. Still even this is disputed.<sup>205</sup>

There is an old tradition that Pope Gregory I was the last to change the canon of our Mass.<sup>206</sup> Since the eighth century the Roman Rite has supplanted the Gallican, but not before it was influenced by the Gallican. Thus for many centuries we employ a rite that is partly from Rome, partly from Gaul and other parts of Europe. The old Roman rite was distinguished by a certain severe simplicity and exactness as well as a special terseness and law-like form to its prayers and canon. Much of this it still retains but there are other prayers and ceremonies inserted which are known to have come from the Gallican Rite, such as the use of oils at Ordination, certain prayers and blessings e. g., of the fire on Holy Saturday, from Ireland.

By the twelfth century the Roman Rite in its new form had expelled all other rites in the whole West except at Milan and Toledo. Certain additions to the Roman Rite came indeed from Gaul and Germany but cannot properly be called Gallican for they were merely added to the Roman Rite in those countries and do not appear at all in the Gallican Rite. Such items are the Creed and prayers at the offertory. Other additions, to the Roman Rite surely came from Jerusalem and the East. In general, long symbolical prayers and ceremonies full of allusions are characteristic of the East and are later oriental additions to the native Roman Rite. The decorative processions, the blessings and much of the Holy Week Ritual is from non-Roman sources. The old Roman Rite must have been rather dull yet dignified. The Oriental and Gallican additions are very happy and help to enhance the Roman liturgy without distorting it.<sup>207</sup> Since the Roman Mass is our own and so much is written about it we do not think it necessary to say more here of the Mass as such. Its history and development

<sup>205</sup> *Cath. Ency.*, "Gallican Rite"; Fortescue, *The Mass*, pp. 97-124.

<sup>206</sup> Schuster, *op. cit.*, I, pp. 45, 46, et *passim*; Fortescue, *The Mass*, p. 135.

<sup>207</sup> Fortescue, *The Mass*, pp. 181-184.

are amply treated in many books easy of access. We shall therefore limit ourselves to a consideration of the question of the Epiclesis, the liturgical chant and vestments.<sup>208</sup>

In the oriental liturgies, after the Anamnesis there is an invocation of the Holy Ghost to change the bread and wine into the Body and Blood of Christ. (Except in the Malabarese where this

invocation precedes the consecration and in the  
**The Epiclesis** Armenian where the prayer seems to imply that the bread and wine has already become the Body and Blood of Christ by the power of the Holy Ghost.) The Orthodox claim that Christ is not present until the Epiclesis has been recited. All Catholics believe that Christ is present after the words of consecration have been said. The Orthodox claim that we Romans have no Epiclesis, hence they doubt the validity of our Eucharist. The fact is we have an Epiclesis; it is the prayer "Supplices te rogamus," the third after the consecration. Some hold this form is a mutilated form of an older and longer invocation of the Holy Ghost.

To these theories we say first of all what we have already stated above, namely, that we do not always know the exact moment in which a sacrament is effected. The Eucharistic form is really the whole canon or anaphora; with us from the preface to the Our Father. The fact that some liturgies expressly call upon the Holy Ghost after the Consecration to change the bread and wine into the Body and Blood of Christ is no argument that the change has not already been made. It takes time to pronounce words, hence the great truths expressed in any liturgy or rite cannot all be expressed at once; so they are represented liturgico-dramatically as happening successively.

In Baptism we see something similar in the various prayers and exorcisms, as also in ordination according to the Roman Rite. After the first imposition of hands the man is a priest. Then he is anointed and given vestments and the power to offer Mass. This he actually offers by concelebrating with the bishop and after that

<sup>208</sup> The lesser Roman Rites should rather be styled "Uses" than rites, because they have the same general plan as the Roman Rite. Especially noteworthy are the Milanese or Ambrosian Rite, and the Mozarabic. In former times there were many minor rites or uses in Germany, France, and England, e.g., the Use of Salisbury (Sarum), Exeter, Trier, etc. Minor "uses" are also found amongst certain religious orders especially the Carmelites, the Carthusians, and the Dominicans. For these various rites and uses see the respective articles in the *Cath. Ency.*, and the bibliography there noted.

he is given the power to forgive sins. Surely, the man was a priest at the first imposition of hands and so also had the power to offer sacrifice and to forgive sins, yet the ensuing ceremonies are explicative of a power already conferred. At the offertory we speak of a "spotless offering" and we offer the wine for the "salvation of the whole world." This is all in anticipation of the time when the bread and wine will actually be a spotless offering for the salvation of the whole world, namely after the words of consecration.<sup>209</sup>

We, therefore, believe that Christ is present after the consecration but we can understand that the invocation of the Holy Spirit although it follows the consecration in time is meant by us to precede the actual consecration by reason of which invocation Christ has already become present. Fortescue says: "So in all rites constantly people still ask for what, presumably, they have already received." Again: "The Epiclesis is surely also to be explained in this way. We may consider these later demands for a blessing on the oblata as dramatic postponements, since the celebrant cannot express everything in one instant. It is still more correct to conceive the Canon as one prayer. Consecration is the answer to that one prayer. It takes place no doubt at the words of institution, but it is the effect of the whole prayer. There is no sequence of time with God. He changes bread and wine 'intuitu totius orationis.'"<sup>210</sup> In the fragment *De Sacramentis* dated by scholastics variously from the fourth to the sixth centuries, the two prayers "Supra quae" and "Supplices te rogamus" are echoed as to their main clauses in one prayer together with the Anamnesis. "... et petimur et precamur ut hanc oblationem suscipias in sublimi altari tuo per manus angelorum tuorum, sicut suscipere dignatus es munera pueri tui justi Abel et sacrificium patriarchae nostri Abrahae, et quod tibi obtulit summus sacerdos Melchisedech."<sup>211</sup>

In considering eastern forms of the Epiclesis we find that there is no reference to the heavenly altar (as in the Roman) in that invocation but there is in other parts of the liturgy.<sup>212</sup> We shall now consider a few of the actual forms of the Epiclesis amongst the Orientals. In the Byzantine (Greek, Melchite and all other Byzantine groups) rite we read: "Moreover, we offer unto thee

<sup>209</sup> Fortescue, *Orthodox Eastern Church*, pp. 386-388.

<sup>210</sup> Fortescue, *The Mass*, p. 347.

<sup>211</sup> *Ibid.*, p. 131.

<sup>212</sup> *Ibid.*, p. 350.

this reasonable and unbloody sacrifice, and we call on thee, we pray thee and beseech thee, send down thy Holy Ghost upon us and upon these gifts here present." The deacon says to the priest: "Sir bless the holy bread." The priest after having bowed three times with the deacon, blesses the Host thrice saying: "And make this bread the precious body of thy Christ." The deacon says; "Amen." Again, pointing with his orarion (stole) to the holy chalice, the deacon says: "Sir, bless the holy chalice." The priest blesses the chalice saying: "And that which is in this chalice, the precious blood of thy Christ." The deacon answers; "Amen." And again, pointing with his orarion to both holy gifts, the deacon says: "Sir, bless both holy gifts." The priest blesses both holy gifts saying: "Changing them by thy Holy Spirit." The deacon answers: "Amen, Amen, Amen." The Priest continues: "That they may be to those who participate unto the cleansing of their souls, into forgiveness of sins, communion of the Holy Ghost, fulfillment of the kingdom of heaven, confidence towards thee, and not unto judgment nor condemnation." There follows immediately a commemoration of forefathers, saints and all the just.<sup>213</sup>

Another example of oriental epiclesis is taken from the Antiochene rite in use amongst the Maronites. After the Anamnesis and a prayer to Our Lady, the priest waves his hands over the Sacred Species and says: "Have mercy on us, O Lord, and send on us Thy Holy Spirit, the creator of life." Then the priest genuflects and touches the altar with his hand and says aloud:

**The Antiochene  
(Syro-Maromite)  
Epiclesis**

"Aid me, O Lord; aid me, O Lord; aid me, O Lord; and may Thy living and Holy Spirit come, and dwell in me, and in this oblation." The choir answers thrice: "Kyrie Eleison." The priest rises and says: "May He also make this ✠ mystery, ✠ the Body ✠ of Christ, our God, to be for our salvation." The choir answers: "Amen." The priest says: "May He also make this ✠ chalice, ✠ the Blood ✠ of Christ, our God, to be for our salvation." The choir answers: "Amen." The priest continues aloud: "We pray Thee, O Lord God, to grant us Thy grace in this world, and Thy kingdom in the next, through the mediation of these mysteries, and we glorify Thee now and always, forever and ever." <sup>214</sup>

<sup>213</sup> De Meester, *op. cit.*, pp. 65-67.

<sup>214</sup> Gorayeb, S.J., *The Maronite Liturgy*, Buffalo, N. Y., 1915, pp. 43, 44.



These two Epicleses are representative of nearly all those used in the eastern liturgies. It is to be noted that they ask first for the coming of the Holy Ghost on the gifts to make them the Body and Blood of Christ. Even if at times the wording in English translation may seem to be merely in apposition, as in the Maronite above, still, the idea with all the Orientals is that a change take place by the invocation of the Holy Ghost, even though the Catholic Orientals agree with us Romans in believing that a change has taken place already at the consecration. Secondly, the oriental Epicleses ask for grace, mercy and heaven for all who partake of these sacred mysteries.

We shall now see that the Roman prayer "Supplices te" is truly our Epiclesis, though it does not invoke the Holy Ghost. Fortescue and some others<sup>215</sup> think that this prayer is mutilated and where we ask for grace in the second part, there was formerly the invocation of the Holy Ghost on the gifts. Father De la Taille, however, gives good reasons to show that our prayer as it now stands is very ancient. This prayer and similar ones were in use for centuries before anyone thought of interpreting the Epiclesis in an heretical sense (as the Orthodox do). The tenor of our prayer, if not identical, is certainly equivalent to the prayer in the fragment *De Sacramentis* mentioned above, which, probably was in use already in the early part of the fifth century if not in the fourth, as some claim. Moreover, the kind of language used, especially the mention of that early and ancient doctrine of the "heavenly altar," shows that this prayer has the very highest antiquity, harking back to the times of the Apostolic Fathers.

We find such language about the heavenly altar in the Epistle of St. Paul to the Hebrews and in the letters of St. Ignatius, Martyr. The ancient origin of this prayer is also seen from this that it speaks of the gifts as being carried to the heavenly altar "by the hands of Thy Holy Angel." The Church understands that by such an expression there is actually meant the ministry of angels (Apoc. VIII, 4). Thus all the liturgies speak of angels and especially of the Archangel Michael.<sup>216</sup> But the Church understands by the ministry of angels especially the work of THE

<sup>215</sup> Fortescue, *The Mass*, p. 352.

<sup>216</sup> De la Taille, *op. cit.*, Elucid. XXI, p. 281.

ANGEL, namely CHRIST! Thus Malachy calls Him "the ANGEL of the Testament."<sup>217</sup> Isaias calls Him "The ANGEL of the Great Counsel."<sup>218</sup> Angels have often acted for Him in theophanies and the angels of God ascend and descend upon the Son of man, St. John tells us.<sup>219</sup> This was prefigured when Jacob saw the angels ascending and descending on the stone which he consecrated into an altar, a type of Christ. The Eucharist is the new and mysterious theophany of the New Law wherein Christ is shown to the believers under the appearances of bread and wine until He will, at last, appear in the clouds of Heaven in glory and majesty with His angels.<sup>220</sup> It is right and worthy, therefore, that in this theophany in the Eucharistic Sacrifice, angels be associated with the Word of God, as they have been in former ages and will be in the future. This commerce of angelic ministry with Christ at the Mass is quite in agreement with the early ideas of the first writers and even with the New Testament itself. If the translation of the gifts (in our prayer) is to be made by the hands of Christ, we intend thereby the *consecration* or sanctification of the gifts which we offer. This consecration can be effected only by Divine Power. Here

**Calling on the Word  
More Ancient than  
the Invocation of  
the Holy Ghost**

we call not on the Holy Ghost but on the Word of God to effect this consecration. But the forms of the Epiclesis which call upon the Word of God that He would DESCEND on the Gifts are more ancient than those which call upon the Holy Spirit to do so. Thus the Anaphora of Serapion and many Mozarabic prayers after the consecration, call upon the *Word* to come upon the gifts and hallow them. This is especially true in such Epicleses where the Word is styled "Angel."<sup>221</sup> But if the Word is asked to bring the gifts up to the Heavenly Altar the question arises as to whether such a form of Epiclesis is also more ancient than the invocation of the Holy Ghost. Actually and theologically its greater or less antiquity makes no difference because the same effect is obtained whether the Word or the Holy Ghost be invoked to come upon the gifts, or whether both are called upon or whether the Word be asked to carry the gifts to the Heavenly Altar.

This is the actual wording of the Roman Epiclesis as it has been

<sup>217</sup> Mal., III, 1.

<sup>218</sup> Is., IX, 6.

<sup>221</sup> De la Taille, *op. cit.*, Elucid. XXXIV, p. 447.

<sup>219</sup> John, I, 51.

<sup>220</sup> Mt., XVI, 27; Mk., VIII, 38.

used for many centuries. Bowing low with both hands folded and resting at the edge of the altar the priest says: "Supplices

te rogamus, omnipotens Deus: jube haec perferri per

**The Roman** manus sancti angeli tui in sublime altare tuum, in  
**Epiclesis** conspectu divinae majestatis tuae: ut quotquot (he  
 kisses the altar) ex hac altaris participatione, sacro-  
 sanctum Filii tui, (he joins his hands, stands erect and makes the  
 sign of the cross once over the Host and once over the chalice)  
 Cor✠pus et San✠guinem sumpserimus (he signs himself)  
 omni ✠ benedictione coelesti, et gratia ✠ repleamur. (he joins his  
 hands) Per eundem Christum Dominum nostrum. Amen." <sup>222</sup>

We have already mentioned how often the liturgy must speak of things as actually happening now which have either already occurred or are yet to take place. Hence it is not repugnant that

after the consecration we dramatically ask for

**The Epiclesis** the consecration of the sacrificial elements.

**Explicative Only** This is entirely according to the genius of the  
 liturgy. Whether such a petition be indicative

or deprecatory makes no difference because both forms are used in all the liturgies and in the sacramental forms. It is therefore not repugnant that such a petition occur in a dramatic place in the Mass. Neither is this petition idle in view of the fact that what we so devoutly ask has already been effected. Because the Epiclesis conveniently declares (in asking) what has already been done sacramentally.

In the words of narration of the Last Supper three things are effected. There is the commemoration (to narrate is to commemorate) of the Lord's Sacrifice, the oblation of the same Victim of

the Lord's Sacrifice by ourselves, and the conse-

**Three Things in** cration of bread and wine into the Body and

**Consecration** Blood of Christ. In other words, in the com-

memoration of the Lord's Sacrifice, the Victim

of the same Sacrifice of Christ is offered by us, by means of the consecration (transsubstantiation) of bread and wine into the Body and Blood of Christ. These three things are done by the words of narration in the Canon. There, however, the *commemoration* is clearly seen. It remains to declare liturgically and in a human way the oblation and consecration. In the prayer "Unde et memores" which is our anamnesis we also commemorate the

<sup>222</sup> Roman Mass; Canon.

Passion, Resurrection and Ascension of Christ (because "by mentioning these three facts, the principal ones for Christ's Sacrifice, the immolation and consumption of the Victim are best expressed," writes Benedict XIV).<sup>223</sup> But in commemorating these we *offer* our gift to God. In the liturgies (Eastern and Western) we find generally that the first part of the Anamnesis is in a participial form as preparing for the main verb, "We offer" which in the indicative form. So in our Roman Liturgy we commemorate the chief phases of Christ's Sacrifice and then *we offer our gift*: ". . . offerimus praeclarae majestati tuae de tuis donis ac datis" (the priest joins his hands and makes the sign of the cross thrice over the Host and chalice together) "hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam" (he makes the sign of the cross singly over the Host and over the chalice) "Panem ✠ sanctum vitae aeternae, et Calicem ✠ salutis perpetuae." This is the verbal oblation explicative of the pragmatic oblation already made in the consecration.

The oblation and consecration are implied in the words of narration and are actually effected. Now after we have offered the gifts verbally, *we petition that they be accepted by Almighty God*. This we do better by petition than by declaration because this is what we ask of God and is not an act that we perform. The acceptance of our gifts implies and is their transsubstantiation. Thus logically after oblation we petition this transsubstantiation (knowing of course that it has actually been already effected in the narration). The Armenian liturgy has a declaratory Epiclesis (See above 191).

This petition is the Epiclesis. It can be effected by calling on God in a general way (as in some liturgies, e. g., *Constitutiones Ecclesiae*; and in some Ethiopian and Egyptian liturgies) or by calling upon Him specifically to effect the change of the gifts. This later is most common in the liturgies.<sup>224</sup>

There seems to be a certain likeness here to the words of Christ at the Last Supper. After the Supper and Consecration, Christ asks the Father to glorify Him.<sup>225</sup> A little later the Savior asks several times for the sanctification of His followers.<sup>226</sup> The glori-

<sup>223</sup> Benedict XIV, *De S. Missae Sac.*, 2, 11, 6; De la Taille, *op. cit.*, Elucid. XII, p. 142.

<sup>224</sup> De la Taille, *op. cit.*, Elucid. XXXIV, p. 444.

<sup>225</sup> John, XVII, 1.

<sup>226</sup> John, XVII, 15, 17, 19-23.



fication of the Son was His external acceptance as a Victim by the Father on the day of Ascension. In the Epiclesis we ask a similar acceptance, that the bread and wine become the Body and Blood of this glorious Victim, Christ. After that we pray for grace and Heaven for ourselves.

In a general way the Blessed Trinity or the Power of God may be invoked to accept the gifts by changing them (*ut supra*). It is congruous to call upon the Son because He effected the change at

**Who May Be Invoked?** the Last Supper (Thus some liturgies e. g., Roman and Mozarabic, *ut supra*,<sup>221</sup>). It is also proper to invoke the Holy Spirit; for, just as He formed the Body of Christ in the womb of the Virgin Mother, so now it is fitting to call upon Him to confect the Eucharistic Body and Blood of Christ by effecting the transubstantiation of the gifts. Thus He is called upon in almost all oriental liturgies. In some, however, the Son is invoked and in a few the Holy Ghost is invoked in a general way to come upon the gifts.<sup>227</sup>

In the Roman Liturgy Christ is the Angel invoked in the Epiclesis. We have already shown that this title befits Him and He is thus called in Holy Writ and by the Fathers.<sup>228</sup> We have

**The Angel in the Roman Liturgy** also seen that this Angel must be a Person of the Blessed Trinity, because only God can effect transubstantiation. The Angel here mentioned cannot be the Holy Spirit, because, although He too is sent by the Father and the Son and so could be styled a "Missus" or "Angelus," nevertheless neither in the Scripture nor in any of the sacrificial liturgies is He thus called.<sup>229</sup> It may not be objected that Christ may not be called here an Angel because He is also called an altar. The name of Angel applies to Christ as the Priest Who is to effect the change in the gifts. And Christ is Altar, Priest and Victim, so we may call Him all three even in one prayer, because calling Him by one of these titles implies the other two. Christ is *The PRIEST, The MEDIATOR, The LITURGIST.*

<sup>227</sup> De la Taille, *op. cit.*, Elucid. XXXIV, p. 450. The Mozarabic and Ethiopian liturgies are examples.

<sup>228</sup> Is., IX, 6; Mal., III, 1. Early Liturgies have this. Cf. De la Taille, *op. cit.*, Elucid. XXXIV, p. 447.

<sup>229</sup> De la Taille, *op. cit.*, Elucid. XXXIV, p. 447. The Gothic Missal for the blessing of the font calls the Holy Spirit, the "Angel of truth."

Thus He is styled "Sanctorum liturgus—or minister."<sup>230</sup> St. Paschasius Radbertus writes: "The priest prays: 'Jube haec perferri per manus sancti angeli tui . . . ' Why does he ask that these things be transferred unless that it be understood that in His PRIESTHOOD (Christ's) THESE THINGS HAPPEN?"<sup>231</sup>

Though the *opus* of the change and ministry of Christ at Mass and especially at the Epiclesis is His alone, nevertheless angels are united with Him, their Captain, both *honoris causa* and for our help and protection. As they took the place of the Word of God in the theophanies of the Old Testament, so it is proper that they assist and honor Him in the Eucharistic Sacrifice. We have seen that in the prayer of the fragment *De Sacramentis* it is said: ". . . per manus angelorum tuorum." This implied Christ and His angels. In the various liturgies both in the East and in the West *angels* are mentioned at times but only in a few is there mention of the word "*angel*" in the Epiclesis. Fortescue, with a distinguished company including Sts. Thomas Aquinas, Robert Bellarmine, Denis the Carthusian, Dom Cabrol, Clichtove, Buchwald and others have given various explanations as to who might be this Angel in our canon. Durandus thought it is the celebrant!!<sup>232</sup> Certainly, from all we have here considered we cannot agree with Fortescue that the two prayers "*Supra quae*" and "*Supplices te*" have as "their root . . . a petition originally made in connection with incense." Such a conclusion is not permissible from all the evidence of Scripture, Tradition and the Liturgy. Even if many liturgies have an incensation after the consecration, in none of them is there an incensation during the Epiclesis!!

So, angels minister in a secondary way with Christ in the Mass. This was prefigured by the angels whom Jacob saw ascending and descending between heaven and earth. This is the reason why many of the Fathers and mediaeval writers speak of the great army of angels at the altar during this period of invocation in the Mass.

Another reason why the Holy Ghost is invoked in the liturgies is because Mass was not offered by the Church till the Holy Ghost had come upon the Apostles. Pentecost is the birthday of the

<sup>230</sup> *Ibid.*, p. 447.

<sup>231</sup> De la Taille, *op. cit.*, Elucid. XXI, pp. 277, 279, 281; also p. 447.

<sup>232</sup> Fortescue, *The Mass*, p. 352.

**No Liturgical  
Sacrifice till  
Pentecost, on  
Part of the  
Church**

Church. Scripture and the Fathers teach us this fact in many and varied ways. Although the Apostles were priests and even bishops, yet they could not offer the liturgical sacrifice till Christ had been accepted by God in Heaven in the Ascension and till the Holy Ghost had come to strengthen them and to enliven and confirm the

Church with His Power. There is a tradition that St. Peter offered the first Mass of the Church on Pentecost. Some Oriental churches claim this honor for their respective Apostle and evangelizer and others say it was on Tuesday (or some other day) in Pentecost week. Dom Cagin writes: "The sacramental action of the Apostles did not commence till the descent of the Holy Spirit . . . it was reserved to the temporal Mission of the Holy Ghost to validate and to confirm the accomplishment of the redemption, new sacrifice, and sanctification; to signify its ratification at the same time that the new dispensation was inaugurated."<sup>233</sup>

We have shown in the second chapter that Christ is the Altar of His own Sacrifice. Father De la Taille shows very beautifully that it is the mind of the Fathers and theologians that the heavenly and sublime altar here mentioned is the Body of Christ Himself. Many beautiful citations from various writers are gathered by Father De la Taille. The comparison with other liturgies bears out the same truth. Amongst the many writers such as Ignatius Martyr, Irenaeus, Cyril of Alexandria and

**Christ, the  
"Altar"  
Named in  
the Epiclesis**

Innocent III, we have St. Paschasius Radbertus who says: ". . . do you think, O Man, to receive that (the Body of Christ) elsewhere than from the Altar, where sublimely transposed it is consecrated?" Again: "Do you think the Altar is other, where Christ the Priest assists than His Body through which and IN WHICH He offers the prayers of the faithful and the faith of the believers to the Father? But if truly the BODY OF CHRIST is believed to be that HEAVENLY ALTAR, then do not think that you take the Body and Blood from anywhere else than from the very Body of Christ."<sup>234</sup> Another writes: "By faith we walk and not by

<sup>233</sup> Freely translated and adapted from De la Taille's quotation, *op. cit.*, Elucid. XXVI, p. 333.

<sup>234</sup> De la Taille, *op. cit.*, Elucid. XXI, pp. 277, 279; also p. 445 et *alibi passim*. On p. 283 De la Taille states that in the liturgy of the *Apostolic Constitutions* there are two parallel epicleses, one to be recited by the deacon

appearance. Otherwise, we would not come to the ALTAR, which is also the PRIEST and the VICTIM. In Christ are all these.”<sup>235</sup> So, many say that by asking that these gifts be carried to the heavenly altar, we mean that they be changed into Christ’s Body and Blood.<sup>236</sup> This altar is mentioned again in the same prayer and refers again to Christ. For we ask that whoever of us receives the Body and Blood of Christ from this participation of the ALTAR would be filled with every heavenly blessing and grace. Here our Epiclesis agrees, too, with that in other liturgies where they ask for grace and blessing through the participation in the Sacred Mysteries. The prayer of the Epiclesis, therefore, is very mysterious and sublime. After we beseech God to make our gifts the Body and Blood of Christ, we ask that He would give us these same Glorious Gifts in return and all grace and Heaven with them.<sup>237</sup>

The question might be asked, can a priest consecrate by merely pronouncing the words of consecration? No! A priest must do what the Church does, i. e., offer the liturgical Sacrifice in a way approved by the Church. Scotus teaches that the words of narration are necessary for validity.<sup>238</sup>

Liturgical chant is as old as the Church herself. With the apparatus of some of the services of the temple and synagogue, the Church also took over some of the musical tradition of the Jewish people. The oldest manuscript collections of church melodies in the West are of the ninth century. Since that time there is hardly anything new as regards melodies even to the present day, though from the ninth century there is abundant material, definite in form and organic structure. From the writings of the Fathers we have evidence of Church music before the ninth century in both the East and the West. It seems that this chant was both recitative and melismatic. The Fathers especially treat of music for psalmody and this undoubtedly was taken from the synagogue.

and the other by the celebrant (priest or bishop). As time went on the one by the deacon, asking that the gifts be taken up to the sublime altar or the other by the celebrant invoking the Holy Ghost to come down upon the gifts, was omitted. In some cases there was a combination of both invocations and a malagma thus remained. In others, the invocation of the Holy Ghost alone remained and in still others merely the petition that the gifts be brought to the sublime altar in Heaven.

<sup>235</sup> *Ibid.*

<sup>236</sup> *Ibid.*

<sup>237</sup> *Ibid.*

<sup>238</sup> Cf. De la Taille, *Elucid.*, XXXV, pp. 455-472.



Yet both Greek and Roman-Greek music is echoed in the choral music of the Church. In some of our chant, scholars find great similarities with ancient Greek melodies. Also the Hebrew airs of the Persian and Yemenetic congregations are very much like our Gregorian choral music.<sup>239</sup>

Pope Benedict XV tells us that the singing of hymns popular amongst the Orientals in Syria was copied by the neighbours. St. Ephraem had written thousands of lines of religious poetry used for songs and to him we owe much of the spread of religious chant. From the East this custom went to Milan and was fostered by St. Ambrose as a weapon against the singing of heretical hymns. Hence he is called the "Father of church music." In Milan the chant even as the liturgy is named "Ambrosian." In later centuries, as the singing in churches spread, the melodies and chant were corrected and polished and given a better proportion and a rich variety of pathos and tenderness. This was done by the Gregorian school in the sixth and seventh centuries. From that time on the new corrected chant spread even to England as abundant evidence proves.<sup>240</sup>

The chant spread and developed all over Europe till the end of the thirteenth century. From that time on, polyphony began to invade the churches and crowd out plain song. In the last century scholars and liturgists began to seek for the better melodies and more exact Gregorian chant of early times. They found that the more ancient the MSS. of the Choral, the greater was their number and the more perfect their agreement. Thus, they prove the better to be the original Gregorian Chant. Although several worked very hard in this matter, yet the greatest merit for the revival of plain chant goes to the Benedictines of the Abbey of Solesmes, France. Dom Pothier and Dom Mocquereau did extensive archeological and practical work in this field. In their publications they give convincing proof of the existence of a universal tradition of chant melodies in the West. All this work was recognized by Pope Leo XIII in his brief of May 17, 1901 (*Nos quidem*) and by Pope Pius X in his *Motu Proprio* of November 22, 1903, and of April 25, 1904. The latter began a new era of

<sup>239</sup> Rev. John Johner, O.S.B., "A New School of Gregorian Chant," N. Y. Pustet, 1925, pp. 174-194.

<sup>240</sup> Benedict XV, Encyclical "Principi Apostolorum," Oct 5, 1920; A. A. S., vol. XII, 1920; Johner, *op. cit.*, pp. 182; 204-206.

plain song by ordering a return to the traditional old chant and melodies of the Gregorian Chant.

Our plain chant as to its modes can be traced to the old Greek modes of which there were seven. The scales were read downwards. From this Greek music the Church derived the various arrangements in the succession of tones and semitones as well as the relation of tone and semitone to the keynote for that time. Bishop Severus of Antioch is claimed as the oldest evidence for the doctrine of the modes (d. 538). The Octoechos have no relation to the Greek modes but embrace only eight formulae. In later times we find the eight psalm-tones, and Aurelian of Réomé tells us that these came from Constantinople—hence a Greek source. Yet it is uncertain just how much Byzantine influence affected our plain chant modes.<sup>241</sup>

The western chant is impressive, lordly, yet withal tender and plaintive. It suits our western taste and is especially adapted to divine service. Though it requires care to train the singers, the fruits derived from the proper singing of plain chant are worth every effort expended.

The orientals have the same modes as we have but they count them differently. Our music is diatonic, theirs is enharmonic and has varying intervals. They sing  $\frac{3}{4}$  and  $\frac{5}{4}$  tones and as the melody rises or falls in different modes (and even in the same) the interval between the two notes changes.

**Oriental Music** Their singing may at first sound wild and exotic to our western ears. There is no musical accompaniment of any kind. They have both plain-song and polyphony, the former in Greek churches and the latter (and even both) in Russian churches and also amongst other Slavs. After hearing the music several times one gets accustomed to it and finds that it is not only very accurate and skillful but even cherubic and exceptionally tender and stirring. Anyone who approaches the oriental rites with sympathy and understanding cannot fail to be deeply impressed with the sense of mystery, adoration and prayer that the whole complex of these rites inspires.

There is neither space nor time to treat adequately the interesting subject of liturgical vestments. We highly recommend the books by Father Braun, S.J., on the whole question of liturgical

<sup>241</sup> Fortescue, *Orthodox Eastern Church*, p. 410 et seqq.

**Liturgical Vestments** and cloth furnishings for altar and church.<sup>242</sup> A few more noteworthy things are here mentioned in passing. The vestments of all the rites have the same origin, namely, the secular dress of the Greco-Roman world in the third and fourth centuries of our era. As time went on it became customary to use the garments or at least the same kind of garments as had been used by the elders; and when secular styles changed, these old styles became liturgical vestments. But before the cut of the various vestments became stable in the different rites, particular customs had already been introduced and this accounts for the variety in the vestments and even for the different number in various places. Thus, we have a maniple from the Roman custom of wearing a cloth (*mappula*) on the left arm, more for show than anything else. It was perhaps something like the small handkerchief men now have tucked into the top pocket on the left side of a coat. But the Byzantines have cuffs of silk, which, however, have not the same origin as our maniple. It is an ancient oriental custom to wear gloves when touching something sacred or at least to have the hands covered (so we use the *velum*). The Byzantines even as our bishops had to remove these gloves at certain parts of the liturgy. Finally, the Byzantines simply cut off the hand parts of the gloves and left the cuffs and so they remain to this day—the *epimanikia*.

In the Ambrosian rite the amice is placed over the alb as it was formerly in the Roman rite. The Pope, when pontificating, wears two amices, one like ours and the other in the more ancient form. This ancient amice of the Pope is called the *Fano*. It is a double piece of silk cloth with a hole for the head. Part is placed over the alb and under the vestments and the top part is meanwhile pulled over the Pope's head. When fully vested this top part is placed over all the other vestments and the *pallium* is pinned over the top of the *fano*. This can easily be seen on all pictures of the Pope in full pontificals.

The Roman alb should be of linen without lace. This can still be seen in ancient statues and pictures of the old Romans. In the East the alb is generally of silk and even of velvet. The *epigona-*

<sup>242</sup> Braun, S.J., *Handbuch der Paramentik* (150 Bilder), Freiburg in B., Herder, 1912, and *Paramentik*, Freiburg in B., Herder, 1926, and *Die Liturgische Gewandung im Occident und Orient nach Ursprung und Entwicklung. Verwendung und Symbolik* (316 Bilder), Freiburg in B., Herder, pp. xxiv, 798. Also E. Roulin, *Linges insignes et vetements liturgiques*, Paris, 1930.

tion is a lozenge of stiff cloth with a cross or image embroidered on it. This hangs at the knee (from a cord at the waist) of the oriental (Byzantine) bishop. It is the eastern development of the Roman mappula or cloth from which we developed our maniple. The Pope also wears an epigonation when he pontificates.

In the West, the pallium became smaller and smaller from having originally been a large mantle. In the East, too, its size was reduced, but it is still about 5 or 6 inches wide and hangs to the knees in front and back.<sup>243</sup> It is used by *all* oriental bishops. Our mitre developed after the ninth century and grew large and ungainly especially since the seventeenth century. Catholic Oriental Patriarchs, on certain days wear the Roman pallium over the oriental omophorion (pallium). The Byzantine mitre since 1453 is simply the copy of the imperial crown. It is said that the patriarch took this crown when he was made the head of his nation by Sultan Mohammed II. Since then, the custom of wearing such a crown-like mitre has spread to the whole Byzantine world and both Catholics and dissidents use it. Other orientals have a Roman mitre or some variation of it. A better understanding of the history and evolution of our Roman vestments would help us to know better what sort of vestments to procure and thus promote the true liturgical movement. Our liturgical colors date from about the thirteenth century, when Innocent III gave some rules in this regard. In the East and West before that time there was a great deal of freedom which the East has kept ever since. Red, white, green and black, and variants of those colors are found in Byzantine and other oriental churches, but they have no sequence of colors to compare with the order we observe in the West.

Mention has been made before of the oriental antimimension. The corporal is undoubtedly the oldest of any cloths or vestments. In the old ages the corporal was much larger than it is today. Altars were deeper and the sacred vessels were larger; but another reason was that the back end of the corporal was used to cover the chalice during the liturgy in the Western rites. The Carthusians still have such a large corporal and still use the back end to cover the chalice after the offertory. So our rite still calls for a folded corporal to be laid over the top of the chalice during Mass. This folded corporal gradually developed into the pall. From this we see why it should be of linen and not have silk or lace on it.

<sup>243</sup> Oriental bishops have also a smaller omophorion for certain occasions.



Finally we again recommend the excellent articles by Dom Raymond James, O.S.B., on "The Dress of the Liturgy" in *Orate Fratres* within these past four years.

In concluding the treatise on the various liturgies, we note that the more we study them the more we realize how similar they are. This study gives us greater love not only for Christ but also for His Church. In attending the liturgies of our oriental

**Excellence of Liturgy** brethren we are moved with love for them and we see the more clearly that they are in truth Catholics as ourselves and our brothers in Christ. The Church of God in manifold ways worships Him in the diversity of liturgy and in the identity of sacrifice and praise. From all nations, tribes and tongues the true Church is formed to be the spotless and lovely Bride of Jesus Christ. From Alaska to Chile, from Maine to Mexico, from England and Syria and from India to China, in all climes and in all places there is offered to God that clean oblation foretold by the prophet Malachy: "From the rising of the sun even to the going down, my name is great among the Gentiles: and in every place there is sacrifice and there is offered to my name a clean oblation. For my name is great among the gentiles, saith the Lord of hosts." <sup>244</sup>

Each part of the Church has developed a liturgy, the same in essentials, but varied according to the tastes of the East and the West. The liturgy is "to give expression to the events of the Christian's inner life: the assimilation, through the Holy Ghost, of the life of the creature to the life of God in Christ; the actual and genuine rebirth of the creature into a new existence; the development and nourishment of this life, its stretching forth from God in the Blessed Sacrament and the means of grace, towards God in prayer and sacrifice; and all this in the continual mystic renewal of Christ's life in the course of the ecclesiastical year." <sup>245</sup> So, gradually, by living close to Christ in the liturgy everyone will see better the truths of faith and grow as well in the love of God. "The degree of perception varies, according to our aesthetic sensitiveness. Perhaps it will merely be a pleasant feeling of which we are not even particularly conscious, of the profound appropriateness of both language and actions for the expression of spiritual realities, a sensation of quiet spontaneity, a con-

<sup>244</sup> Mal., I, 11.

<sup>245</sup> Romano Guardini, *The Spirit of the Liturgy*, N. Y., Benziger Bros., 1931, pp. 125-126.

sciousness that everything is right and exactly as it should be. Then perhaps an offertory suddenly flashes in upon us, so that it gleams before us like a jewel. Or bit by bit the whole sweep of the Mass is revealed, just as from the vanishing mist the peaks and summits and slopes of a mountain chain stand out in relief, shining and clear, so that we imagine we are looking at them for the first time. Or it may be that in the midst of prayer the soul will be pervaded by that gentle, blithe gladness which rises into sheer rapture. Or else the book will sink from our hands, while, penetrated with awe, we taste the meaning of utter and blissful tranquility, conscious that the final and eternal verities which satisfy all longings have here found their perfect expression."<sup>246</sup>

The liturgy teaches us the true value of all things. It shows us that the thing that matters is not so much activity as development and that all things are rooted not in time but in eternity. The ageless sacrifice, the timeless liturgy give us the rod and line whereby to measure our life, our desires, our work and our prayer. Liturgy shows us that the important thing of life is to *adore God* and to make all else subservient to that end. The liturgy constantly reminds us that we are creatures and that the first commandment of loving God means also to adore Him.

Although the Roman liturgy yields to none in antiquity, excellence and splendor, still comparisons are odious. The main thing is that there *be a liturgy and that God be adored in sacrifice!* All men want a liturgy of some sort, even if it be mere external pageantry. This we see all around in the world today. Man cannot live without worshipping something nor without having some display of this worship or loyalty. The totalitarian states give us superabundant examples of this fact; yet every nation and community witnesses to the same truth by worship, true or false, and by some kind of liturgy or at very least showy display. In this connection see the interesting articles by Theos Bernard entitled: "I Become A Lama."<sup>247</sup>

Being trained in the liturgy we long for heaven where the eternal and glorious liturgy is celebrated forever. Enlightened in this world by the missal (liturgy) we cannot but long for the "courts of the Lord."<sup>248</sup> By means of the liturgy we receive grace and strength to prepare for the glory that is to come. And,

<sup>246</sup> *Ibid.*, pp. 128-129.

<sup>247</sup> *Asia*, March, April, 1939.

<sup>248</sup> Gaspar Lefebvre, *Catholic Liturgy*, London, Sands and Co., 1931, pp. 257-266, on the excellence and use of the Missal.

at times, even in this world, we catch a glimpse of the great depth of mystery that heaven will reveal. The new Jerusalem will come more magnificent than any earthly city or liturgy. The Church of God is this new Jerusalem and in heaven she will be perfect. "And I saw a new heaven and a new earth. For the first heaven and the first earth was gone: and the sea is now no more. And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride for her husband. And I heard a voice from the throne, saying: Behold the tabernacle of God with men: and he will dwell with them. And they shall be his people: and God himself with them shall be their God."<sup>249</sup>

## VI

### THE LITURGY AND REUNION

After all we have considered about the eastern and western liturgies it is proper to treat of the rôle of liturgy in the great work of the reunion of Churches. This year, the Church celebrates the fifth centenary of the Council of Florence. There, in presence of Pope Eugene IV, who had convoked and presided at the Council, a reunion with the Orientals took place. A solemn Liturgy of the Byzantines was celebrated before Eugene IV. The reunion was an accomplished fact and the whole world rejoiced.

But after a few years this reunion came to naught and the same schism, so happily healed at Florence, revived. Of course, the schism had not been thoroughly healed! It had been motivated by politics on the part of the Byzantines. They wanted help from the West against the Turks who for many years had been knocking at the gates of Constantinople. Surely, it would also have accrued to the advantage of the West, had there continued a united Church in East and West after Florence had seemingly settled the schism. But the West did not help the East with arms and men, and the ill feeling, unsettled for centuries, between East and West continued to be strained. The work of the Friars Minor at the Councils of Reunion (Lyons, 1274; Florence, 1439) should not be passed unnoticed. Wadding in his *Annales Minorum* writes copiously of those years. The friars have ever worked tirelessly for

<sup>249</sup> Apoc., XXI, 1-3.

the return of the dessidents. Such work was done in high places at the courts of Popes and kings and in lowly places amongst the dissidents in far off countries and villages.

Let the modern friars take example from their brethren of former days and continue to work for reunion in the spirit of our holy Father, St. Francis, who loved the East. The many thousands of Friars Minor who have worked in the lands of the dissidents in all these centuries, the labour expended and the blood shed for this cause is known only to God! Missionology, oriental languages, liturgies and customs have ever been studies dear to the Franciscan mind and heart. Grammars, translations of the Bible and explanations of the eastern liturgies have been the occupation of many a friar both at home and in the missions.

It is through the liturgy that we modern friars can help the work of reunion. Many of our brethren are working directly for this cause either as missionaries amongst the dissidents, even as priests of oriental rites (e. g., the Capuchins have about 25 of the Polish and Dutch Provinces in the Russian-Byzantine Rite in the former Poland), or by teaching, writing and lecturing on these matters in colleges, seminaries, churches and study clubs. We must know the whole liturgy of the Church in order the better to love and understand the whole Church of Christ. Putting aside all prejudice and racial or aesthetic bias we must gird ourselves for the task according to our time, talent and opportunities. How much could not be done by just the correct attitude towards even Catholic Orientals! A priest and religious has so much opportunity to say a few earnest words here and there regarding the oriental question. In our large cities and even in some country places there are many orientals, both Catholic and dissident. What an apostolate for the zealous friar!

Once we love the liturgies of the East we will the more easily sympathize with and understand our Eastern Catholic brethren. And when we realize that the dissidents have the same liturgies

as the Catholic Orientals and that the dissidents have almost the same faith as we Catholics, we cannot but burn with zeal to help the return of the dissidents to the true Church. Our Catholic Oriental brethren are just as Catholic as we are; have just as much right to their liturgies and customs as we have to ours. But the dissidents are closer to us than any Protestant sect. They have a

**Our Sympathy Needed**



right to their liturgies and customs since they had them before they were in schism and when they return to Catholic unity THEY MUST REMAIN ORIENTAL AND ENTER THE RESPECTIVE CATHOLIC COUNTERPART OF THEIR RITE and not become Romans and Latins.

The more the dissidents see that we study, love and reverence the liturgies of our Catholic oriental brethren, the more willingly will they listen to the papal overtures and appeals to return to their "Father's house," the Catholic Church. But if we Roman Catholics are negligent and unsympathetic to even our Catholic Oriental brethren we can never hope to win over the dissidents.

In this regard consider what efforts the modern Popes have put forth and what the various countries and religious orders are doing to promote reunion. Fortescue, Attwater and many other writers and editors of Catholic magazines are worthy **Papal** of all credit for the great impetus they have given to this **Efforts** awakening of our people and clergy to the tremendous question of the Reunion of Churches. By the liturgy, we can deepen the life of our own people in Christ. By the liturgy, we can entice the dissidents to return, promising them that they may keep their venerable liturgies and customs since we want them to be Catholics and not necessarily Latins. In the past, attempts at reunion have been frustrated by political and other base motives and entanglements. At present we must work on a noble and high level, that, of unity in faith and traditional liberty in liturgy. The Church is the Bride of Christ. The Franciscan Order cannot fail in this century to love this Spouse of the Crucified any less than it has done in the past, any less than other priests and religious in the present. Encouraged by the example of so many others and by the appeals and blessings of the Popes we gird ourselves to work for this cause; to teach it to our students and to pray to God for the "peace of the whole world for the good estate of all the holy churches of God, and For THE UNION OF ALL." <sup>250</sup>

<sup>250</sup> From the great intercession in the liturgy of St. John Chrysostom. De Meester, *op. cit.*, p. 25. Cf. also the works by Fortescue and Attwater; *The Eastern Branches of the Catholic Church*, Six Studies on the Oriental Rites, With an Introduction by Donald Attwater, New York, Longmans, Green, 1939.

Regarding the efforts of the modern Popes see the references to their names in the works of Attwater. Besides that, other encyclicals and letters of the Popes on the Oriental Churches are listed (together with the names of the books or periodicals where they can be found) by Sister M. Claudia Carlen,

The Church places her hope in the young. Pope Pius XI realized that if our students and seminarians in the Roman Rite are trained in all matters regarding the Oriental (Catholics and Dissidents) then the day of reunion with the dissidents will dawn all the sooner. The Sacred Congregation of Seminaries and Universities on Jan. 27, 1935, at the request of the Pope, sent a letter to all the bishops requesting that, in future, there be held an annual "Oriental Day" in seminaries and in other Catholic colleges. On this day the students should hold dissertations and academies and other scholastic exercises to instruct the young in the oriental questions and to arouse zeal and interest in this cause.

Since that time many seminaries and colleges have obeyed the command of the Pope and are annually holding an "Oriental Day." Wherever possible, the Rectors and Superiors invite an oriental priest to celebrate the Sacred Liturgy in the church or chapel for the students. The oriental liturgical celebration does much to attract the attention of the young and to interest them in the whole eastern problem.<sup>251</sup>

In an instruction of the Sacred Congregation of Seminaries and Universities to all the bishops, on Aug. 28, 1929, the urgent desire of the Pope to aid and haste the reunion of Churches was seconded by commanding that in all seminaries stress be laid on the various doctrines and questions that regard the differences between the Romans and the dissidents. In fundamental theology, the objections of the dissidents against the Primacy of the Roman Bishop should be answered very thoroughly. In special dogma, the tracts on the Procession of the Holy Ghost from the Father and the Son; on the Immaculate Conception of our Bl. Lady and on Purgatory are to receive very special treatment owing to the especial errors of the dissidents on these matters. In sacramental theology the material should be explained very completely so that there is no room for oriental cavilling. Baptism, the holy eucharist (particularly the question of the *Epiclesis*) and all the other sacraments are to be defended and explained lucidly so that the

I.H.M., in *A Guide to the Encyclicals of the Roman Pontiffs*, From Leo XIII to the Present Day, 1878-1937, New York, H. W. Wilson, 1939. 144 documents are listed with a fine set of indices.

<sup>251</sup> A Decree of the S. Cong. for Sem. and Univ., Num. Protoc. 30/35, Jan. 27, 1935.

students will be able to meet and refute the wrong practices and objections of the dissidents in these matters. The difference of rites in the Catholic Church is to be taught and explained with great diligence, veneration and reverence in the liturgical classes. In Church History, stress should be placed on the first Seven Councils, the schisms and the Reunion Councils of Lyons and Florence.

The solicitude of the Popes, and others, in these many centuries for the return of the dissidents should be brought forward and special attention is to be given to the work of the modern Popes from Pius IX to the present day. It is the duty of the bishops to provide for this kind of instruction in all the seminaries. And, if, some student shows himself interested and has talent for these oriental studies, let the bishops know that there is nothing more pleasing to the Sacred Heart of the Redeemer nor anything more acceptable to the Pope than that such a student be sent to pursue higher studies at the Oriental Institute in Rome.<sup>252</sup>

Pope Pius XI, realizing the great appeal of the liturgy, presided at an oriental concelebration in St. Peter's on Nov. 18, 1925, to solemnize the sixteenth centenary of the Council of Nice. The **Concelebrations** liturgy was celebrated in the Byzantine Rite with sixteen bishops and priests. It was a glorious liturgy with the utmost pomp and splendor.<sup>253</sup> At the Eucharistic Congresses of Chicago (1926) and Cleveland (1935) oriental (Byzantine) celebrations were celebrated for the instruction and edification of the people. In New York, in the Capuchin Church of St. John the Baptist, 210 W. 30 St., the Capuchins sponsored a solemn Byzantine Concelebration, at which a Melchite Archimandrite, an Italo-Albanian, a Russian and three Ruthenians officiated, on Feb. 22, 1938. The large church was filled with people from far and near, including a good number of dissidents (even some dissident priests). The Gospel was sung in six languages including English.<sup>254</sup> At Fordham University a concelebration

<sup>252</sup> A Decree of the S. Cong. for Sem. and Univ., Aug. 28, 1929; *A. A. S.*, vol. XXII, 1929, pp. 146, 147.

<sup>253</sup> Allocution of Pius XI, "Jam Annus"; *A. A. S.*, vol. XVII, 1925, pp. 656, 657.

<sup>254</sup> P. Cuthbert, O.M.Cap., "Solenne liturgia in rito orientale a New York," in *Illustrazione Vaticana*, Anno IX, Num. 11, 1-15, Giugno, 1938. Also *Analecta Ord. Min. Cappuccinorum*, 15 Feb. 1938, 15 Aug. 1938; Gerard Donnelly, S.J., "Concelebration of the Byzantine Liturgy," in *America*, March 5, 1938, pp. 513, 514; *The Catholic News*, N. Y., Feb. 19, 1938, and Feb. 26, 1938.

was held for the students, after a three-day Oriental Conference, on May 6, 1939. At the first Pax Romana Congress held in the U. S. A., during its study week at the Catholic University, there was a Byzantine Concelebration on Aug. 29, 1939. This was also part of the university's golden jubilee celebration.<sup>255</sup>

By these concelebrations great interest is aroused, people ask questions, priests and laity study up on the oriental matters. Book sellers tell us that such concelebrations bring in a big demand for the books of Fortescue and Attwater and other books on oriental Churches.

The new Holy Father, Pius XII, authorized a solemn concelebration in St. Peter's on May 12, this year. The liturgy was solemnized in the Russian-Byzantine Rite to commemorate the nine hundred and fiftieth anniversary of the baptism of St. Vladimir the Great, Grand Duke of Kiev. The Grand Duke, with his people, received the faith joyfully and spread it throughout the vast regions of Russia. All the Russians honor St. Vladimir, even as they honor Kiev as "The Mother of Cities, Guarded by God."

It is not too well known in this country that the modern Popes have a special and very paternal love for the Russians. Even in past centuries this was manifested time and again when various Popes tried to heal the lamentable schism. In 1880 Pope Leo XIII issued a great letter for the millenium celebration of the missionaries Sts. Cyril and Methodius, the Apostles of the Slavs. The Pope made their feast (July 7) obligatory for the whole Church. Since that time, work for the conversion of the dissident Slavs (by far the greatest number of all the dissidents) has ever increased. Popes Pius X and Benedict XV have proven their love for the Russians, the one by admitting the pure Russian-Byzantine Rite into the Church (1905) and the other by founding the Oriental Institute in Rome (1917).

Since Russia has been devastated by revolution and enthralled by communism the solicitude of the Popes has been redoubled. Russia is a sixth part of this earth, and whereas it was in schism for centuries, yet it still had true bishops, priests and sacraments. Now under the hard heel of communism, all religion is being systematically rooted out of the people. The sanctity of marriage is a mockery, youth grows up profligate and given to all vice and crime. Priests, bishops, monks and nuns have either been killed

<sup>255</sup> *The Sunday Observer*, Pittsburgh, Pa., Aug. 27, 1939.



or imprisoned. The few churches still open in Russia are merely a smoke screen for fools. There is no liberty of worship in Russia, despite all the liberty that communists proclaim.

Pope Pius XI was certainly "The Pope of Russia." From the high citadel of the Vatican, with eyes and ears on the whole world, the Pope saw that the conversion of Russia would spell the undoing of communism, brute force and savagery as their very source. The schism is indeed being rooted up in Russia but with it all religion is being destroyed. Godlessness, utter materialism, and the vilest type of State supremacy overrun Russia, ruining the very culture and morale of a once noble and great people.

Pius XI commanded that the prayers after Low Mass be recited for the conversion of Russia. He founded the Russian College of St. Teresa of the Child Jesus. He proclaimed this same young saint the special Patroness of Russia. He issued Encyclicals *The Souls of Mortals* and *On Oriental Things* and decrees for seminaries asking for prayer, study and the help of the whole world that the Russian question find a speedy and happy answer. At the Pope's invitation a goodly number of Latin priests have become Russian priests. They are now working for Russian refugees; praying, studying and teaching for the Russian cause. These noble priests have left home, country, rite and all other interests. They have become all things to the Russians to gain them for Christ. Along the Western border of Russia; in Rome, Paris, London, Vienna, Prague and other European centres these priests work and await the chance to enter Russia which is truly "white for the harvest." Even Manchuria, Canton as well as North and South America have some of these priests bearing the glad tidings of consolation for refugees, and hope for Russia.

In the United States there are several millions of Russians. Most of them belong to the Orthodox (schismatic) Church, but many have left their faith and joined forces with communists and other subversive forces. In our large cities such as New York, Boston, Pittsburgh, Cleveland, Detroit, Chicago, San Francisco, Los Angeles and many other places there are colonies of many thousands of Russians. A good number of these people still attend their own churches, but many stray far from Christ. All of them deserve our love and care for they "sit in darkness and in the

shadow of death." Rome is their mother and home. Through ignorance, bad propaganda and the prejudice of centuries they perhaps fear and even hate Rome. Yet no matter where they are the loving eyes of the Father of Nations seeks them, his heart is open for them. Pope Pius XII loves the Russians as much as did Pius XI. Now at the very beginning of his Pontificate, the new Pope goes out of his way to show Russia and the Russians that he loves them, that their true happiness can be found only in the Catholic Church.

In St. Peter's itself, the present Pope allowed the Liturgy in the Russian Rite, to prove again to all Russians that if they return to Rome they may still retain their venerable and magnificent liturgy. The cry of the Pope reechoes through the world to all Russians: "Return to your Father's house, for all is now ready!"

The Catholics of this country must realize that they have an obligation to help in the conversion of Russians. Much unrest in cities, factories and unions is brought about by Russian emissaries. Propaganda against religion, decency and good government is spread by communists whose guides are in Moscow and whose leaders here are from Moscow. With so great a nation as Russia ranked on the left, the world can never come to lasting peace, which means the "tranquillity of order!" The conversion of Russia is therefore the most delicate and complicated problem that faces Christianity today. It is even more difficult and has more dangers than the problem of the foreign missions. For Russia is a great power, has a great population, has many of its people in other nations and if not converted will be a constant sore and menace to Christian society. Communism deals in ruin, disaster and catastrophe, whereas the Catholic Church seeks to build up, to construct and to spread that true culture founded on love of God and neighbour; that culture which alone is worthy of the Kingdom of God on Earth.

Pope Pius XII appeals directly to us American Catholics to take this matter to heart. He has granted indulgences to all those who participate in a triduum commemorating the conversion of St. Vladimir. Through the Catholic Press and radio; **Appeal to** by means of announcements and sermons this fact and **Americans** this desire of the Pope and his immediate predecessors must be brought before our Catholic people. If

people pray for the conversion of Russia, grace and mercy will come to that afflicted nation and peace for the whole world will be much closer than it is at present. Moreover, such united effort would not only please the Pope but would bring great consolation to the Divine Heart of Christ, Who has been crucified anew by the crimes, horrors and blasphemies of communists, and godless over the face of the earth. Thus Russia and communists would see that we love them and are willing to pray and suffer to bring them "Christ, Who is God blest forever."<sup>256</sup>

## VII

### THE MASS OF THE PRIESTHOOD OF CHRIST

What more fitting epilogue to this work on the liturgy could be found than a recommendation to promote the Votive Mass of the Eternal Priesthood of Christ? We have seen the beauties of Catholic Liturgy, we have meditated on the mysteries of the Holy Sacrifice and the peculiar charm of the various Rites in the Church. In the sense explained, every Christian is with Christ, a priest, a victim and an altar. Hence as Christians and still more as religious and priests, it behooves us friars, dedicated as we are to the glorious office and fatigues of the apostolate, to consider well the grand encyclical of Pope Pius XI on the Catholic Priesthood.<sup>257</sup>

The fruits of such study will be rich and varied for every member of the Order. It will urge us to greater love for Christ the Eternal High Priest and it will incite us to imitate Him in holiness, charity, self-sacrifice, study, prayer, work and zeal for souls. Whether we be priests, clerics or lay-brothers, each of us can be ever more closely united to Christ the Priest by greater virtue and zeal. In our own field of work, imposed by holy obedience, we can be other Christs and apostles, bringing besides our own soul, many other souls to God.

Pope Pius XI envisioned this new enthusiasm of action for

<sup>256</sup> For all this see the encyclicals of the modern Popes, especially, *Mortalium Animos* (Jan. 6, 1928), and *Rerum Orientalium* (Sept. 8, 1928). Ample material also to be found in the biographies of the modern Popes.

<sup>257</sup> Pius XI, *Ad Catholici Sacerdotii* (Dec. 20, 1935); *A.A.S.*, XXVIII, Ser. 11, 1936, pp. 5-53.

Christ, flowing from the love for Christ, and gave many incentives to it. Both clergy and laity and certainly all religious, find ample motivation for greater apostolic zeal through the study of the encyclical on the Catholic Priesthood. In order to arouse and foster such love for the priesthood, zeal for souls, interest in liturgy, Catholic action and study as would hasten the triumph of Christ's cause in the world, the Pope gave us the Mass of Christ the Eternal Priest.

By means of devotion to Christ as the great Priest of the New Law, the objectives of the Pope's letter will be kept ever fresh before the minds of both clergy and laity. The example, too, of celebrating this Mass in the various friaries, colleges and retreat houses of the whole Franciscan Order will perhaps be an incentive for introducing it elsewhere. This Mass will teach us the great lessons and mysteries we have considered here in our conference on the liturgy. Devotion to Christ the Priest teaches love and reverence for the priestly state and for all priests. If spread into schools, colleges and parishes, it will aid in gaining priestly and religious vocations. In this day when so many priests, bishops, religious and laity have been and are still being put to death by radicals in various countries, it is proper to focus the attention of the Catholic world on the dignity of the Christian, the priest and the religious since all this dignity comes from Christ, our Priest, our Mediator, our Sacrifice!

Here it might be good to mention the regulations and indulgences regarding the Votive Mass of Christ the Eternal High Priest.

The *Days on which this Mass may be offered*:

"In all churches and chapels where with the consent of the respective Ordinaries special religious exercises are conducted on the morning of the first Thursday of every month for the sanctification of the clergy, one Votive Mass of Christ the Eternal High Priest may be said provided there does not occur a double of the first or second class, any feast, vigil or octave of Our Lord, or All Souls' Day. The Votive Mass is forbidden also on January 2, 3, and 4, on which days the Mass 'Puer natus' of the days within the Octave of the Nativity should be said. The conventual and parochial Masses



are not to be omitted because of the Votive Mass. In place of the first Thursdays, the bishops may appoint the first Saturdays of the month under the above regulations.”<sup>258</sup>

“The following dubia were submitted to the Sacred Congregation in connection with this decree:

1. Are the Gloria and Credo to be recited in the Votive Mass?
2. When the Votive Mass is impeded by a higher feast (that is a double of the first or second class), may the commemoration of the Votive Mass be inserted sub unica conclusione with the first oration of the feast?
3. What vestments are to be worn at the Votive Mass?

The Sacred Congregation has answered as follows: (1) In the affirmative ex gratia. (2) In the affirmative, provided a feast of Our Lord Jesus Christ or its Octave does not occur. (3) White vestments.”<sup>259</sup>

“The pious exercise of offering up to God on a fixed day of each month Holy Mass and Communion, also all the prayers and good works of the day, on behalf of the priests and the levites of the Church, has already been fostered with special Apostolic privileges. (As above.) So rapid has been the extension of this exercise throughout the Catholic world that a large number of bishops of almost every nation have gladly adopted it, and many have expressed the desire for its institution as a public exercise in all the churches of their dioceses.”

“Moved by this highly gratifying success, the Cardinal Penitentiary in virtue of special faculties granted him by His Holiness on December 15, 1936, grants the following indulgences to all the faithful who participate in this service either publicly or privately in any church or in a public or (for those legitimately using it) semi-public oratory; (1) a plenary indulgence under the usual conditions on the first Thursday or Saturday of each month, on Holy Thursday, on the Feast of the Blessed Virgin, Queen of the Apostles, and on the Feast of each of the Apostles; (2) a partial indulgence of 7 years on all other days on which they perform the pious exercise at least contritely and devoutly; (3) a partial

<sup>258</sup> S. Cong. of Rites, March 11, 1936; *A. A. S.*, XXVIII, Ser. 11, 1936, p. 240; *Homiletic and Pastoral Review*, XXXVI, No. 12, Sept., 1936, p. 1313.

<sup>259</sup> *A. A. S.*, XXIX, Ser. 11, 1937, p. 35; *Homiletic and Pastoral Review*, XXXVII, No. 8, May, 1937, p. 860.

indulgence of 300 days for those who, at least with contrite hearts and devout minds, recite the invocation: 'Jesus, Saviour of the world, sanctify Thy priests and levites'." <sup>260</sup>

It is suggested that after the Mass some prayer for the sanctification of priests be recited. To avoid monotony it would be good to use some prayers of St. Ambrose as given in the preparation for Mass, especially those for Sunday, Monday, Wednesday and Saturday.

In concluding our study of the Eastern and Western Liturgies may we express the hope that the Votive Mass of the Eternal Priesthood of Christ be introduced into the respective Provinces and that the three Franciscan families advance still more in liturgical studies. Our hope is especially in our young students and clerics. May they be inspired and strengthened in true Catholic life by the study and love of the liturgy. Surely, the monthly Mass in honor of Christ the Priest will aid much in making both young and old more conscious of the great priestly dignity and all that it implies.

The more we study the liturgy the more clearly we understand how true are the sentiments of Pope Pius XI when, in his encyclical on Christ the King, he teaches us that the liturgy is the best means to instill the truths of faith into the hearts of the people and to awaken in all the true interior joys of the Church's Christ-life throughout the year.<sup>261</sup> In a human and dramatic way the feasts of the liturgy and its cycles may be said to teach more efficaciously than sermons. The liturgy fosters true piety, destroys heresy, leads people to Christ and promises them eternal life. The liturgy is in truth the very life of the Church, proclaiming to all nations and centuries that there is but one way to heaven and that Christ is ever the same. "Jesus Christ, yesterday and today, and the same forever."<sup>262</sup>

<sup>260</sup> A. A. S., XXIX, Ser. 11, 1937, p. 285; *Homiletic and Pastoral Review*, XXXVII, No. 11, Aug., 1937, p. 1205.

<sup>261</sup> Pius XI, *Quas Primas* (Dec. 11, 1925); A. A. S., XVII, 1925, pp. 593-610.

<sup>262</sup> Heb., XIII, 8.

# LITURGY IN THE MAKING

## PSYCHOLOGICAL FACTORS

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It must have come as a consciousness of ecstatic joy to the first Christians when they realized what a chosen people they were. Paul had told them that they were "a new creation" in Christ. And Peter had assured them:

You are a chosen race,  
a royal priesthood,  
a holy nation,  
a people for God's own possession,  
that you may celebrate the excellencies of Him  
who called you out of darkness into His marvelous light;  
who once were not a people,  
but are now the people of God;  
who once had not obtained mercy,  
but now have obtained it. (I Pet. 2: 9-10)

And all the heralds of the Gospel had repeated to them the words of the Master Himself:

I am the vine,  
you are the branches.  
He that abides in me, and I in him,  
he it is who bears much fruit.  
  
As the Father has loved me,  
so have I loved you;  
continue in my love. (John 15: 5, 9)

Such a consciousness was bound to be dynamic and to issue into a unique liturgy. Fully aware of their status in the kingdom of grace, "the people of God" undertook to celebrate the excellencies of Him who called them out of darkness into His marvelous light. Accordingly, the redemptive work of Christ and the establishment of His Kingdom in the souls of men, became the nucleus of their liturgy. "Calling to mind the blessed Passion of the same Christ, and His Resurrection as well as His glorious Ascension,"<sup>1</sup>

<sup>1</sup> Canon of Mass.

they began to build these precious memories into the permanent structure of the ecclesiastical year. To this they added, by way of completion, the first public manifestation of the new kingdom, namely, that of Pentecost.

It was not so much the whole life of the Saviour that they wished to represent in their sacred functions as much rather the central fact of it. This was both a natural and psychological attitude to take. For what could be as momentous to the mind of the early Christians as their "participation in the divine nature" through the mighty work of redemption.

And if the commemoration of this work is what we should have expected as the very heart of the liturgy in its pristine stage, history bears it out. For as late as the third century Tertullian knows of no other Christian feasts than those of Easter and Pentecost.

The further development of the liturgical year was still dominated by the thought of the Easter cycle. For when in the fourth century the feasts of Epiphany and Christmas grew into a new cycle, they had for their object the glorification of Christ, the divine King, and His triumphant parousia. It was only with the lapse of time that the incarnation of the Redeemer and His youthful history came to be associated with the new feasts. And even then, for a long time to come, the Church year did not begin with Advent, but with the preparatory stages of Easter. Indications of this are still to be found in the Breviary of today. For on Septuagesima Sunday we read the book of Genesis as a report of man's creation and his preparation for the coming of the Messiah. And in the Gospel of that Sunday we read the parable of the vineyard as the invitation of all mankind to the kingdom founded by the Messiah.

In order to accentuate the supreme importance of Easter and Christmas it was felt that they should have a becoming environment, something like the temple of Jerusalem with its outer courts. In accordance with this plan they began to build the approaches to the great day of the Resurrection. At first only a few days served to lead up to it. But the approaches lengthened as time went on until they reached out to Septuagesima Sunday. The approaches to Christmas became fixed with the four Sundays of Advent. Both feasts, too, obtained their fitting recessional celebrations. Thus the proper setting of these liturgical structures was definitely achieved.



Quite in line with the central position of Christ in these two cycles are the feasts of the Saints inserted into the liturgical calendar during the early centuries. Deeply imbued with the thought of the Mystical Body of Christ, the Church **Feasts of** regarded the achievements of the members of that Body **Saints** as the achievements of its Head. In the holy apostles and prophets and evangelists, pastors and teachers, martyrs and virgins, she beheld Christ the Lord glorified; for they worked and suffered, lived and died, and entered into their glory, in and through Christ. And they deserved to be remembered and to be revered because of their intimate union with Christ from whom "the whole body takes its growth."<sup>2</sup> And so the feasts of the Saints came to be looked upon as really the feasts of Our Lord Himself, exemplifying as they did some phase of His life and death and resurrection.

Looking back upon the liturgy of the first eight centuries, we can observe that there runs through it a current of deep joy and gratitude, and of a confident assurance of salvation, together with a joyous yearning for the coming of the Lord in His glory. For the early Christians entertained no doubt that Christ conquered, Christ reigned, Christ commanded, and

Ascending on high He took captivity captive,  
He gave gifts to men. (Eph. 4: 8)

In the course of the Middle Ages a new attitude became apparent. Men began to fix their eyes upon the historical Christ rather than upon the Christ-King in His glory.<sup>3</sup> The remembrance of His redemptive work called to mind the historical events **A New** connected with it. In fact the whole life of the Saviour **Attitude** as it was lived in Palestine engaged their attention more and more. Accordingly, they began to represent His life in a realistic way, concealing none of the suffering and humiliation bound up with it.

The early adherents of Christ were much concerned about hastening His final victory over the philosophy of a pagan world. Hence it was very natural for them to emphasize the triumphant side of their Lord and Master. Nor would they for that reason depict Him as dying on the shameful gibbet of the cross. Even

<sup>2</sup> Eph. 4: 16.

<sup>3</sup> Cf. J. Kramp, S.J., *Messliturgie und Gottesreich* (Freiburg im B., Herder, 1922), I. Teil, p. 19.

when as late as the fifth century they represented Him hanging on the cross, they shrank from a realistic representation, preferring to show Him as the commanding figure of the Christ-King referred to in the Gradual of Easter Friday:

Say ye among the nations:  
The Lord hath reigned from the tree.

But once the victory of Christ over the pagan world was accomplished, and dogma, moreover, had declared that divine worship belonged to Him even as man, because of the hypostatic union, the gaze of the faithful was fixed upon their Saviour as He stood revealed in the history of the gospels. Christ in the crib and on the cross became favorite objects of representation and of devotion. Francis of Assisi had come. For a world to which the image of Christ had become dull and indistinct he pictured Him in living colors, showing Him in the manger or on the cross, suffering, loving, and pleading for the love of men in return.

This vivid realization of Christ entered into the liturgical consciousness of the Middle Ages and has left its impression on the liturgy of the succeeding centuries. It served to induce a stronger attachment to the person of Christ, and eventually found expression in the origin of new feasts and popular devotions, such as the devotion to the Passion of Our Lord, the Stations of the Cross, the feast of Corpus Christi, the Angelus, the Rosary.

But the liturgical structures of the Church were not much affected by the new attitude. Respect for tradition prevented any essential alteration in the forms of worship that had developed during the first eight centuries. However, a new religious spirit had come to pervade the traditional forms of liturgy and to interpret them in the light of the new orientation.

The liturgical tendencies of our time are in the direction of a return to the religious conceptions of the ancient Church. The revival of the doctrine concerning the Mystical Body with its untold possibilities of spiritual growth in and through Christ, has inspired the minds of the present generation and encouraged an attitude with which the early Christians were thoroughly familiar.

But whatever religious attitudes there may have been throughout the long course of liturgical development, Christ was always their central object. "Through Him, and with Him, and in

**Christo-  
centric** Him," the Christian mind has ever tried to render "to God the Father almighty, in the unity of the Holy Ghost, all honor and glory."<sup>4</sup> The Christian naturally strives to obtain a true concept of God who is forever incomprehensible to the created mind; he strives to draw near to Him who dwells in light inaccessible. Now in Christ he finds the means of satisfying his desire. In the Incarnate God who sits at the right of the Father he recognizes the Mediator who takes away his sins and unites him with God, so that he can know Him and knowing Him, love Him and praise Him.

In view of this singular mediation Christian devotion has found a fitting expression of its joy and gratitude in the Greater Doxology of the Mass:

Glory to God in the highest,  
And on earth peace to men of good will.

We praise Thee.

We bless Thee.

We adore Thee.

We glorify Thee.

We give Thee thanks for Thy great glory.

O Lord God, heavenly King, God the Father almighty.

O Lord, the only-begotten Son, Jesus Christ.

O Lord God, Lamb of God, Son of the Father.

Thou who takest away the sins of the world,  
have mercy upon us.

Thou who takest away the sins of the world,  
receive our prayer.

Thou who sittest at the right hand of the Father,  
have mercy upon us.

For Thou only art holy.

Thou only art the Lord.

Thou only, O Jesus Christ, art most high.

With the Holy Ghost, in the glory of God the Father. Amen.

Now of all the events in the life of the Saviour commemorated in the liturgy, it is the sacrifice of the cross that receives the most attention. The Saviour Himself said of it, "Do this in memory of Me." And the Christian heart and mind of all time readily obeyed. And so the Mass, the renewal of the sacrifice of the cross, has always been the chief act of Christian worship. The Greeks to this day simply refer to it as "the sacred liturgy." And the mind of the Church is reflected in the Secret of the ninth Sunday after Pentecost: "As

<sup>4</sup> End of Canon of Mass.

often as the memory of this sacrifice is celebrated, the work of our redemption is wrought."

No wonder then that the Church surrounded the simple rite of the Last Supper with such a meaningful ceremonial—the grateful task of many centuries.

Not only the Mass, but the liturgy as a whole is a work in which the thoughts of many hearts are revealed. Being the worship of the living Church, it manifests an astounding power of assimilation and adaptation. In it we can discern the spiritual and cultural contributions of many "peoples, nations, and tongues." Following its signposts, we can go back through the medieval ages of faith, past the centuries of persecution and dogmatic construction, to the sanctuary of the temple in Jerusalem.

Since the Apostles and a large percentage of the first Christians were Jews, it was but natural for them to tincture the Christian liturgy with the religious character of the temple and the synagogue. The Jew was fully conscious of his belonging to the chosen people of God; turned Christian he readily understood the meaning of the new covenant through the sacrificial atonement of the Saviour. The Pasch now meant to him what it never meant before. All along it had been associated in his mind with the deliverance from the bondage of Egypt. Now it was associated with his deliverance from sin and with his restoration to the grace of God. It was likewise an easy matter for him to carry over into the Church ever so many rites and prayers which had become part and parcel of his religious life. The books of the Law and the Prophets with which he had become familiar in the synagogue, the sacred psalmody of Sion, the prayerful atmosphere of his home and his temple, were the valuable bequests he could make to the Church of the New Testament.

Hence it is that the Mass of the Catechumens betrays unmistakable signs of its being patterned upon the services of the synagogue. The opening prayers, the lessons read from one of the sacred books, the sermon, the great intercession for the needs of the various groups of the Jewish community, the almsgiving, and the formal dismissal—all these rites of the Jewish synagogue are still plainly recognizable in the rites of the Roman Missal.

From its beginning Christianity came in contact with Hellenic culture. The Greek was an esthete. He was the poet and the



orator, the artist and the philosopher. Moving in such a cultural environment, Christianity was bound to be influenced by it and to adopt some of its modes of thought and expression. As a matter of fact, almost the entire New Testament writings were composed in Greek. Besides, the copious use of symbolism in the liturgy of the Church must be attributed to Grecian mentality more than to any other. The *Kyrie, eleison* of the Mass, the *Gloria*, the *Credo*, and the *Agnus Dei*, are still other precious contributions of Hellenism to our liturgy.<sup>5</sup>

But it is above all the Roman mentality that predominates in our liturgy. The Roman was known for his juridical and practical turn of mind as well as for his dignity and sobriety. And it is chiefly these traits that distinguish the Roman liturgy. The surge of the emotions is well kept under control. Moreover, the Roman Christian looked upon his relationship to God as one of mutual love and friendship. Through Christ he approached God with a feeling of confident security. In view of this it is not likely that such expressions as the *Nobis quoque peccatoribus*, asking for "some part" with the holy apostles and martyrs, are of Roman origin.

The classical restraint of the Roman ennobles the entire structure of our liturgy. That does not mean that the liturgy makes no allowance for emotional expression. On the contrary, it takes full account of the fact that the wonders of the Christian religion with its dogmas of the Incarnation and the Redemption, must naturally produce an emotional resonance. Nor does it forget that we are not wholly intellectual, but have a sensible and emotional side also. Nevertheless, the emotional reaction to the content of faith is modulated by a temper chastened by a refined mind and a disciplined will. And it is this chastened temper that accounts for the wide appeal of the liturgy. What is purely personal and local in character is accorded no place in the official worship of the universal Church.

The dignified restraint of Roman culture which exercised such a profound influence on the liturgy may be regarded as providential. For the Roman liturgy, more than any other, was destined to be employed in the divine worship of so many nations and tribes and peoples through so many centuries. It was to serve the

<sup>5</sup> Cf. Gerald Ellard, S.J., *Christian Life and Worship* (Milwaukee: The Bruce Publishing Co., 1933), p. 80.

sanguine Latins as well as the cool Nordics, the faithful of the Middle Ages as well as those of our day.

Although the work of so many mentalities and centuries, the liturgy is never quite complete. It is like the Mystical Body of Christ which is forever growing "to the full measure of the stature of Christ." Hence it is never a case of **Never** of the stature of Christ." Hence it is never a case of **Complete** historicism or primitivism. As new needs arise in the life of the Church they have to be met, many of them necessitating an expansion or modification of the liturgical calendar. Thus it is that every century contributes its share to the growth and development of the liturgy—the living Mystical Body at prayer and sacrifice.

We have evidence of this in the introduction of such relatively modern feasts as Corpus Christi, Sacred Heart, Holy Name, Christ the King, Immaculate Conception, Holy Family, and Solemnity of St. Joseph. These feasts were introduced, not to represent the redemptive work of the Saviour in the souls of men, and are therefore not strictly liturgical, but to meet certain needs of the time. They emphasize definite truths that were questioned or denied, and needed to be fortified in the minds of the people. They represent an endeavor on part of the Church to exhort the people to a fuller appreciation of the deposit of faith as applied to the exigencies of the time.<sup>6</sup>

Thus the recent feast of Christ the King was inserted in the calendar of the Church to counteract the denial of Christ's sovereign rights in social, civil, and temporal affairs. The feast is to dissipate the false notion in the minds of this generation that religion is a private matter which must not be carried over into the public life of the nation. The institution of a feast with its recurring emphasis on the claims of Christ the King will dislodge such a false notion more effectively than could a dogmatic definition of the Church.

In pursuance of a similar trend of useful mass education, other feasts, such as Our Lady Mediatrix, Christ the Worker, Christ the Priest, may be instituted in the not too distant future.

Thus we see that there is nothing static or stagnant about the liturgy. It evolves like any healthy organism, following the biological and psychological laws of growth and development.

<sup>6</sup> H. A. Reinhold, "More or Less Liturgical," *Orate Fratres*, XIII (1939), 260.

Such a law is its progression from simplicity to complexity of structure. In the beginning the Church was intent upon preserving the essential rites committed to her. But gradually the simple forms of the Eucharist and the Sacraments were enshrined in an impressive ceremonial. Similarly, the great variety of liturgical forms employed in early times gradually yielded to an ever-growing uniformity. Originally the churches of the East and the West followed various rites in their religious worship. But as time went on, some of the local liturgies achieved a more general recognition and were finally prescribed by the authority of the Church.

Being, however, so definitely subject to human pressure of various kinds, the liturgy cannot wholly escape the weaknesses and defects incident to all the handiwork of man.

**Not Wholly** That is why from time to time it undergoes a period  
**Flawless** of introspection to discover whether the additions made to it in the course of time are in accordance with the general plan of its structure. And should the accretions and embellishments be found at variance with the general plan of the building, they are modified or eliminated completely.

Such a general plan of the liturgy is that the Sanctoral Cycle should not interfere with the importance of the Temporal Cycle. The central feasts of Our Lord as well as the Sundays are to maintain their preponderance. Accordingly during the octaves of Epiphany, Easter, and Pentecost, the feasts of the Saints are omitted, and on certain other occasions of liturgical importance, they are merely commemorated. But it may happen that in the course of time the feasts of the Saints multiply unduly or impinge on the more important celebrations of the liturgy. In that case they have to be properly limited or allocated. The feasts of the Saints have been compared to a park that surrounds the old and venerable edifice of the essential feasts of the liturgical year. But if the trees of the park are not carefully trimmed, their rank growth will tend to conceal the architectonic lines of the old edifice. What is then needed is an expert gardener who will prune the offending trees or even cut them down so as to preserve the pre-eminence of the stately building in their midst. Such an expert gardener on the estate of the liturgy was Pius X.

It has been pointed out that such pruning and cutting on the estate of the liturgy is still a desideratum, since some feasts, such

as the Annunciation and Visitation, are unnecessary duplications, while others, such as the Transfiguration and Seven Sorrows, have a disturbing effect in their present setting.<sup>7</sup> Similar disturbing effects have been pointed out to result from the numerous feasts of Blessed found in the liturgical calendar of some religious orders.

As the liturgy developed, its art-potencies became more and more actualized. Man's approach to God through the sacramental system of the Church challenged his finest gifts of symbolization and dramatization. Living by faith and dealing  
**Art-potencies** in spiritual values, the Christian feels the urge to represent the content of his religion in a way agreeable to his sense nature. The Founder of Christianity Himself linked the things of the spirit with the things of sense. He decreed that divine grace was to flow into our souls through the channel of outward sensible signs and symbols.

Perhaps nowhere is the urge to symbolize so apparent as in the rite of Baptism. The water poured over the head of the candidate clearly signifies the cleansing of his soul from the guilt of sin. The sign of the cross traced over him symbolizes  
**Symbolization** that he must put on Christ and that his regeneration in the Holy Ghost is the fruit of the tree planted on Calvary. And since the Christian must live in the contagion of a corrupt world, he must needs have the wisdom of preserving the supernatural life he has received in Baptism. To impress this truth upon him, significant symbols are employed: salt, known for its preservative qualities, is given him to taste; a white cloth reminiscent of the white robe worn by the neophyte in the early days of Christianity, is placed upon him; and a burning candle is handed him as the emblem of the light of truth that must direct his steps through life.

And what is so realistic as the symbolism of Ash Wednesday? To remind man of his mortality, the Church strews ashes upon his head and tells him that he is dust and will return to dust—words and symbols speaking a language every one can understand.

To express the mood and character of her celebrations at various times of the year, the Church speaks to us in the universal language of colors. Thus white, indicative of joy and innocence, is used on the feastdays commemorative of the joyous mysteries of Our Lord and of the Blessed Virgin, as well as on the feasts of confessors

<sup>7</sup> Cf. *loc. cit.*



and virgins. Red is emblematic of blood and of fire, and is therefore employed on the feasts of Pentecost and of martyrs. Symbol of penance and mortification, purple speaks to the faithful during the seasons of Lent and Advent and on the vigils of the great feasts. Conscious of the psychology of color, the Church enlisted it in her divine service from an early day of her existence, gradually fixing the number of liturgical colors which we have today.

To present the content of her sacramental system still more impressively, the Church unites word and action and makes of her liturgy a dramatic prayer.

In the liturgical drama there is a distribution of roles, first that of the central figure, the priest, then that of several clerics each with his proper part, and finally that of the whole assembly. The action proceeds through outward forms which are symbolic thus speaking in a high poetic language, awakening a mystic sense and producing a spiritual elevation. It employs certain traditional gestures which are venerable with age, the bended knees, the folded hands, the out-stretched arms, and since the fourth century the forms of court ceremonial of Byzantium, Milan, and Ravenna, notably the use of incense, gestures of reverence and liturgical vestments. Gallican influences also contributed greatly to heighten the dramatic effectiveness of the Roman liturgy.<sup>8</sup>

### Dramatization

The Mass especially is drama of the highest order. No dramatist was ever called upon to portray a theme so lofty and meaningful as is the Mass-theme. No wonder that the finest talent of the ages has been brought to bear upon it. Holy Week, too, is full of pageantry. If the Church loves symbol and drama throughout the year, she employs it to supreme advantage from Palm Sunday to Easter. The entire work of the redemption with its ineffable significance is symbolized and dramatized before the eyes of the faithful.

In fact, heaven and earth, the Old Testament and the New, meet in the drama of the Christian liturgy. The envoy of heaven appears and announces the glad tidings, and the earth's fairest Maid responds,

Behold the handmaid of the Lord!

Be it done to me according to thy word. (Luke 1: 38)

The charge of the prophet Joel is heard in the sanctuary of the Christian temple at the opening of every lenten season:

<sup>8</sup> Dom Ildefons Herwegen, *The Art-Principle of the Liturgy* (Collegeville, Minn., The Liturgical Press, 1931), pp. 14-15.

Blow the trumpet in Sion,  
 sanctify a fast,  
 gather together the people.  
 And the priests shall weep and say:  
 Spare, O Lord, spare thy people.\*

Against such a background of time and eternity, and of the mysteries of grace and iniquity, the Christian liturgy unfolds itself, producing a drama of unequalled grandeur and appeal to the heart and mind of man.

Transcending symbol and drama, the Church proceeds to impress us with the reality of her saving mysteries by rendering them contemporaneous with us. The events by which our redemption

was wrought are in her eyes not abstract truths; nor does she celebrate them by merely commemorating them. No, they are still present to her in all their original reality and effectiveness, just as her dogmas still retain the same truth content which they possessed when they first came from the lips of the Master. What happened once in time was not a passing event with her; it has become timeless, having been caught up and held fast as a permanent possession.

Thus the birth of the Saviour is to all intents and purposes a present reality with the coming of every Christmas. That is why we pray in the Vespers of the Nativity of Our Lord:

Today Christ is bôrn;  
 today the Saviour hath appeared;  
 today the angels sing on earth.

By the same token the Church sings in the preface of Pentecost that "*on this day* Christ Our Lord sent forth the Holy Ghost on the children of adoption."

"Today—on this day" recurs again and again in her prayers throughout the entire year, indicating that the acts of our redemption still continue with us to impart and develop divine life in our souls, for Christ is always the same to her, yesterday, today, and forever.

All along, too, the liturgy is pervaded by the consciousness of a sane realism. For it is the prayer-form of poor mortals who, though elevated by grace to be little less than the angels, must

\* Epistle of Ash Wednesday.

**Sane** nevertheless be drawn by the strings of Adam. The  
**Realism** Master Himself taught us to pray not only that God's name be hallowed, but also that we have our daily bread. In keeping with such instruction the priest prays before Communion for "a healing remedy both of soul and body." We also ask God through the intercession of the Blessed Virgin Mary that we may "enjoy perpetual health of body and mind." And in the oration for rain (a frequent *Oratio Imperata* for the Middle West) we petition God for "a seasonable rain, so that our temporal needs being sufficiently supplied, we may seek with greater confidence after things eternal."

The Church knows that health of body and mind are conducive to the pursuit of spiritual attainments, and that our minds are not easily raised in prayer when they are weighted down with concern about temporal needs.

In like manner does she manifest an ingenuous sense of realism when in her liturgy she deals with human frailties. She does not hush them up or gloss them over. Neither does she affect a puritanical prudery in speaking and singing of sex and its functions. She is as artless as the Blessed Virgin asking the angel, "How shall this be, since I know not man?" And she refers to our human origin as often as she bids us say the *Hail Mary* or the versicles after the *Sacrosanctae*:

Blessed be the womb of the Virgin Mary, which  
 bore the Son of the eternal Father.  
 And blessed be the breasts which gave suck to  
 Christ the Lord.

And how open and plain-spoken is the Church in her use of the *Canticle of Canticles* throughout her sacred liturgy. To her, being pure, all things are pure, and she bids us view them as she does, *in conspectu Dei*.<sup>10</sup>

In line with this feeling of realism is the joyous spirit of the liturgy. Knowing that joy rather than sadness and fear attunes the soul to prayer and sacrifice, the Church permeated her worship with notes of jubilation. While she does not blink the truth of the "Rex tremendae majestatis," she sounds no motif so consistently as that of joy. No word is more frequently on her lips than that of *Alleluia*. Her seasons of Easter and Christmas are

<sup>10</sup> Cf. Dietrich v. Hildebrand, *Liturgie und Persoenlichkeit* (Salzburg, Pustet, 1933), p. 186.

times of spontaneous exultation. Both Missal and Breviary abound in invitations to rejoice: "Let us rejoice in the Lord, celebrating a festal day." (Introit)

Sing joyfully to God, all the earth:  
serve ye the Lord with gladness.  
Come in before his presence with exceeding great joy. (Ps. 99: 2)

And on feasts of Our Lady we turn to her with the petition that she "may free her children from present sadness and bring them to the enjoyment of eternal joy."

However, what is still more significant about the liturgy is its social consciousness. Man is naturally a social being. He feels his own insufficiency and reaches out for the support of his fellowmen, especially in the face of great values which he hopes to achieve. Now God is his supreme value that unites him with all who "adore the Father in spirit and in truth." But this bond of union is infinitely strengthened for the Christian. He is mindful of the words:

For just as we have many members in one body, . . .  
so we, though many, are one body in Christ. (Rom. 12: 4, 5)

The Christian liturgy must therefore reflect the deep consciousness of corporate union through Christ. And indeed it represents the faithful as the family of God. "This oblation of our service and that of Thy whole *family*, we beseech Thee, O Lord, graciously to accept." (Canon of Mass) And this corporate union is brought to its fullest fruition in the Eucharistic meal.

The Bread which we break—  
is it not the partaking of the Body of Christ?  
We, though many, are one bread, one body;  
for we are all partakers of the one Bread. (I Cor. 10: 16-17)

One faith, one hope, one love, one common Bread, unites the faithful of all times and climes in one common prayer and sacrifice. Together they pray, together they "offer gifts and sacrifices for sins"—always "through Christ Our Lord."

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## DISCUSSION

FR. CYPRIAN EMANUEL, O.F.M.:—As we understand the word *liturgy* at this Conference, it embraces the whole complexus of official ecclesiastical services: all the rites, ceremonies, prayers, and sacraments of the Church as opposed to private devotions. The object of liturgy is twofold. First, it defines which services are to enter into the official life of the Church, and, secondly, it prescribes the rubrics, or ceremonies, with which these services are to be performed. In other words, it regulates the external life of the Church, and is therefore the official external religious cult of the New Law.

### Twofold Object

In establishing her liturgy the Church, far from superimposing an artificial structure of prescribed services and actions on a chafing and unresponsive human nature, is merely complying with her divine mission in telling us how and when and where we are to present our bodies a living sacrifice, holy, pleasing unto God, a reasonable service (Rom. 12. 1). She merely specifies and constrains within proper limits rites, ceremonies, functions, and actions, expressive of our relations to the Supreme Being—all embodied in the terms *external cult*—which are in perfect accord with human reason and, we can truthfully say, an actual need of rational human nature.

To substantiate this, we need but turn to our textbooks of Scholastic Philosophy. In the first place, who can believe in God, our Supreme Lord and Master, and deny the rigid obligation of rendering internal cult unto

### The End and the Means

Him? Now, it is but an axiom of reason that he who is obliged to attain an end, is just as strictly obliged to employ the means conducive to, and necessary for, the attainment of that end. Conducive to, and necessary for, internal cult is external. Without it internal cult may wane and weaken and even die of inanition. We may say, then, that external cult (liturgy) is almost as necessary as internal, which it nourishes and vivifies.

Again, man by the force of his very nature reflects his inner convictions, emotions, and passions in his outer behavior. This is true of the infant and the adult, of the sinner and the saint, in daily contacts and associations, at work and at play, when alone and when in the company of others. It is but natural, then, that the same be true in regard to the convictions and emotions of man in the field of his relations to God. It is only necessary that these external expressions be properly specified and controlled. This is accomplished by and through the liturgy of the Church.

Furthermore, man, though composed of two widely divergent elements, body and soul, is one substantial being. He is not spiritual only, nor is he material only. He is a material-spiritual being. Hence, as a material-spiritual being

he must render cult to Him in Whom he lives and moves and is (Acts, 17. 28). This demands that the body share with the soul the obligation of rendering service and cult to God; it makes necessary an external cult together with the internal. The liturgy of the Church meets this

### Man, a Material- Spiritual Being

demand. Finally, God created the universe for His external glory, both objective and formal. Man alone of the visible creation is capable of rendering formal glory to the Lord of the Universe. He is obliged to do so, not alone in his own name, but also in behalf of creatures capable only of rendering objective glory, i.e., the irrational creation. Now, since man is the embodiment and epitome (microcosm) of all visible creation, when he engages in the service of God, he is pressing the entire visible world in miniature into the service of God; when he renders external cult to God, in reality he is standing in the presence of God as the miniature visible world itself. That man accomplish this in the correct manner and within proper limits, is precisely the object of the Church's liturgy.

## POWER AND SIGNIFICANCE OF LITURGY:

### I. FOR PRIEST AND RELIGIOUS

FR. DOMINIC RAPP, O.M.C.

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The definitions of the word liturgy, both past and present, have been quite adequately presented in the preceding papers.

Therefore, no attempt will here be made to  
**Two Definitions** explain its etymological connotation nor to discuss the many real and applied senses in which it is used in present-day language.

Out of the abundance of such definitions, many and varied as they are according to the viewpoints taken, two seem especially suited to the purpose of this brief paper. One is that of Dom Casper Lefebvre: "Liturgy is theology studied on one's knees." The other is that of Gregory Hügle, O.S.B., who writes in his *Catechism of Gregorian Chant*: "The LITURGY of the Catholic Church can be defined as the entire public ministry assigned to the priesthood as co-workers of Christ in the glorification of God and in the sanctification of souls."

The first definition is indeed general and is clearly applicable to all the faithful regardless of their state of life, i. e., to priests, religious and laity. By employing the word "studied" it well defines the liturgy as an active function exercised by all the members of Christ's Mystical Body. Sacred liturgy, then, being the effective study of theology, that is of God Himself, must vividly portray to all men all those things by which God may be known; it must present to the human mind through dynamic symbolism His attributes, His revelations and sacred mysteries. Above all, sacred liturgy must and does exhibit to the intellect of men through sensible media the very plan devised by God for the salvation of humanity, the Church of Christ. And this it effectively achieves by graphically visualizing the four characteristic notes whereby the Church is recognized and embraced.

To dwell at length upon each of these notes and to show how they are portrayed in sacred liturgy falls obviously within the scope set for this paper. Lest, however, the stated time limit be

**Unity  
of the  
Church**

overstepped, let us observe simply that of these four notes, one seems to stand out above the others as the most evident and easily recognized by the majority of men, as the one, the significance and power of which are particularly pertinent to priests and religious. This is, incidentally, the note which most potently influenced the recent convert to Christ's Church, Heywood Broun, influenced him potently even though, being yet without the fold, he could not fully appreciate its true spiritual and supernatural magnitude. That note or characteristic is the essential and intrinsic unity of the Church of Christ: the union of all its members with one another and the union of all members with their Head, Christ. This essential and intrinsic unity of the Church, which is primarily spiritual and internal, namely, the bond of grace-life, finds its visible counterpart in the external public profession and practice of the Faith,—which constitutes the liturgy. In fact, this unity is manifested in every act of sacred liturgy but nowhere so forcibly as in the holy sacrifice of the Mass, the center and pivot of all liturgy.

The acquisitive phase of mankind's redemption was accomplished once and for all through the merits of Christ on Calvary's Cross; whereas the distributive phase must be protracted even to the consummation of the world, so that men of all succeeding generations may attain their salvation by associating themselves individually and collectively with the living Christ. This incorporation into the living Christ is perfected and culminated in the Mass wherein is exercised the very acme of the kingly priesthood of the faithful described by St. Peter (I, 2, 9): "But you are a chosen generation, a kingly priesthood, a holy nation. . . ."

Though Christ is ever the principal and sovereign priest, he has deigned nevertheless to share this his natural birthright with all the members of his Mystical Body. To his ministers, the priests, through the sacrament of Orders he has given the power to consecrate and to offer officially and in the name of the whole Body the self-same victim of Calvary. To the laity, on the other hand, by virtue of their living union with that Body through sanctifying grace, he has granted the right to co-offer with the priests.

Thus in the subjective application of Christ's redemptive merits wrought through the Mass is realistically depicted in all its per-

fection the mystical union of the members one with the other and all with the Head. One needs but reflect that most of the Mass prayers are in the plural number, or, more definitely, recall to mind the petitions of the Offertory, the *Orate Fratres*, the *Pater Noster* and many others. The Eucharist itself strikingly evidences the oneness existing between Christ and his Church, in the bread which is formed by the fusion of innumerable grains and the wine that is pressed from many grapes. One is the Victim offered, one is the Body offering. However, the corporate function of the members in offering the sacrificial victim awaits necessarily the official act of consecration which only the priest is empowered to perform. The priest therefore is a public character, the minister of liturgy in its real sense. The priest is a mediator *par excellence*, a pontifex, i. e., a bridge-builder who efficiently forms and conserves the union between man and God.

The priest is truly an *alter Christus* whose instrumentality is indispensable to the Christian sacrifice. This importance and necessity accrues to him not *ratione sui* but precisely because he is endowed with the efficacious power of the High Priest Christ for the spiritual benefit of the faithful. Like his divine Model the priest "is ordained for men in the things that appertain to God," i. e., for the glorifying of God, and "that he may offer up gifts and sacrifices for sins" (Hebr. 5, 1), i. e., unto the sanctifying of men. In view of this public and official ministry *re* Christian sacrifice and, in general, the whole Catholic liturgy, the priest is dedicated to the ideal of service inspired by love for Christ and the consequent desire to imitate Christ the sovereign priest. This love for Christ is not a narrow affection but a boundless devotion towards the whole Christ, extending equally to all the members of Christ's mystical body, in whose service therefore the priest must unselfishly "spend himself and be spent."

From the real association of the individual priestly character or personality with that of Christ, the Head, it follows that no act of the priest in the performance of the liturgy can be called strictly private but must rather be considered an act of Christ himself, an act of the whole Christ. As the axioms put it: *Operari sequitur esse* and *operationes sunt personae*. No administration, then, of the sacraments, no recitation of the Divine Office and no Mass may the priest claim by and for himself alone. For all such acts



belong in their moral efficacy to the Church as a whole and therefore must be predicated of the entire Body in its Head. With this in mind how can the priest fail to have always the definite intention to nurture and perfect this life-giving union of the faithful with Christ as exhibited in every liturgical act and principally in the sacrifice of the Mass?

While this duty of fostering the growth of Christ is incumbent upon the priest *ex officio*, it must not be thought that other members of the Body can hold themselves aloof and indifferent therefrom. Every Christian, in fact, as a living member

**Mystical  
Union and  
Religious**

of Christ, is vitally concerned in the welfare of the whole. Divine mandate itself enjoins the further extension of this union without, while within further intensification and consolidation are imperative

to counteract human weaknesses which make ever acute the danger of tepidity, decay and disruption. Among all Christians, however, it devolves preëminently upon the Religious actively, zealously and enthusiastically to heed this apostolic call. At all liturgical functions, particularly at Mass, they, above all, should visualize the unity of the whole Christ, not solely in its present status of development, but even more in its perfect form which St. Paul calls "the fulness of Christ." Herein lies the true Christian apostolate, herein the bounden obligation of Religious especially, who by vow are consecrated to the whole-hearted service of the Master. The entire life of the religious must so be brought into conformity with Christ that it forms a continuous prolongation of Christ's own sacrificial life. And how better can this true esprit of the religious life be expressed and brought to fruition than by the intelligent, attentive and lively participation in the daily offering of Calvary's sacrifice, the center and focus of all liturgy and life?

Let the skein of daily activities in both the priestly and the religious life be woven into a continuous liturgical prayer: *In spiritu humilitatis et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.*

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## POWER AND SIGNIFICANCE OF LITURGY:

### II. IN CATHOLIC ACTION

FR. THOMAS GRASSMANN, O.M.C.

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The first followers of Jesus Christ were given the name of Christians which indicated that such persons determinedly practised their faith by word and example even at the cost of their life.

Today, nineteen hundred and six years after the death of Christ, it is no longer possible to designate **Christian,** His true followers through the use of the simple **Its Meaning** name Christian; the name must be qualified by joining Roman Catholic to Christian because only the Roman Catholic Christian perseveres in the doctrine and practices of the original Christian Church.

Roman Catholic Christians are taught the doctrines and the practices of true religion in a great school of holiness. This school of holiness is the Church which Jesus Christ established for the regeneration and salvation of the human race; it teaches men what they must believe and why they must accept certain definite doctrines. This same school of holiness teaches men what they must do and how they must act in order to please the Creator. God is the Being towards Whom men's eyes are directed. God is the Being Who must be considered as the greatest good and to Whom alone may be offered divine honour through acts of worship.

When men are fully imbued with the spirit of this school of holiness; when men are aware of their place in this school of holiness, then, like the first Christians, they know and understand that they are part of the great multitude which is the mystic body of Christ. This thought was expressed in a letter to the Patriarch of Lisbon during March, 1934, by Pope Pius XI when he explained the end or purpose of Catholic Action: "Catholic Action, like the Church . . . has not a material end, but a spiritual one. . . . As every Catholic receives the supernatural life which circulates in the veins of the mystic body of Christ, so he must transfer it to others who either do not possess it, or who possess it in too small a degree or only in appearance."

Catholic Action teaches men their place in the true church of Christ. They are made aware of the supernatural life which circulates in their veins and in the veins of all those who truly belong to the mystic body of Christ. To such as these religion reveals itself as the great pageant of God's concern and love for men: religion becomes a vivifying factor in their life: they not only have faith, they actually live religion because they feel the presence of God. However, they are not content with the personal possession of this happiness, they publicly evidence their joy and endeavor to convey the blessings of religion to others.

The success of Catholic Action is dependent upon the proper understanding of the spiritual power and significance of the liturgy of the Church. This is the contention of Dom Gregory Murray, the learned Benedictine monk in Downside Abbey, England, who is quoted in the *Catholic Herald* (London, February 24, 1939) as stating: "Catholic Action will never flourish until it is nourished by Corporate Catholic worship in the liturgy."

The spiritual power and significance of liturgy in Catholic Action may be deduced from the words of Pope Pius XI who, on November 22, 1928, declared: "The liturgy is a sacred thing.

By it we raise ourselves to God, before Him we profess our faith, we fulfill the great duty of acknowledging our gratitude for the benefits and helps which He has accorded to us and of which we stand ever in need; . . . Wherever the liturgical regulations have been faithfully observed, a new life has been given to this delightful art and the spirit of religion has prospered."

Again, the four fundamental requisites for bringing about Catholic Action, as announced by the Most Reverend Amleto Cicognani on June 17, 1934, at Cleveland, Ohio, draw the liturgy of the Church to the front:

1. There must be created in the faithful fidelity in striving after personal perfection.
2. They (the faithful) must be led to a more frequent participation in public worship.
3. The zeal thereby aroused must apply itself to Christian reform.
4. The organized outlet must be planned by the Ordinaries for their respective districts under the guidance of the Holy See.

Notice well first the words of the Holy Father "wherever the liturgical regulations have been *faithfully observed* . . . the spirit of religion has prospered." Secondly, keep in mind that "there must be created in the faithful fidelity in striving after personal perfection" and that "they must be led to a more frequent participation in public worship." When these conditions are fulfilled then the faithful will be stimulated with zeal and this in turn will be directed to bring about Christian reform. Surely no one will question the spiritual power and the significance of liturgy in Catholic Action!

Liturgy, faithfully observed becomes the life-act of Catholicism! Liturgy properly understood makes men conscious of those qualities which are mentioned in the encyclical to the hierarchy of

**The Regal Priesthood** Mexico (March 28, 1937) by Pope Pius XI: "We strongly recommend that you make use of those secular people to whom, as living stones in the Holy House of God, St. Peter attributes a profound dignity which makes them in a certain manner participate in the holy and regal priesthood." Add to the pronouncements of the Holy Father, the words written by Dom Theodore Wesseling (*Liturgy and Life*) and understand the greatness of the spiritual power and significance of liturgy in Catholic Action: "Liturgy, firmly establishing man in his own real organic atmosphere, making him profoundly conscious of his fundamental values of man and Christian, and of his organic existence, makes him look on life as . . . a true vocation which, in a way, he alone can fulfill, which nobody can take away from him. He is conscious of his own inner value, he knows he is an important factor with his own contribution to make to the whole of mankind and before God. The consciousness of each one's intrinsic value as having a rôle to play in the whole of mankind, of the Church, is the key to the solution of the present chaos. The source of that consciousness is the liturgy."

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## SYMPOSIUM: THE TEACHING OF LITURGY IN:

### I. ELEMENTARY SCHOOLS

FR. BRENDAN MITCHELL, O.F.M.

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Certainly the notion that instruction in liturgy is a kind of spiritual luxury or religious eccentricity has now all but completely yielded to the firm conviction that such instruction is basic to solid religious training. Evidence of a change of heart is the circumstance that much of our literature on the liturgy has been built up in the last fifteen years.

The reasons for restoring the teaching of liturgy to the whole scale of the religious curriculum have special application to the elementary school level. Thus the fact that liturgical training takes religion out of the realm of theory and applies it to conduct, to the building of virtue and Christian character, recommends it with particular emphasis to the impressionable years of early school age. The liturgy provides unformed minds with a most direct access to God and the things of God. The little ones

**Liturgy  
and the  
Approach  
to God**

of the flock need most of all to meet Jesus in His varied, lovable and colorful life amongst us in the sacraments and holy Mass, rather than to try to search Him out in the diluted theological formulae which make up the bulk-content of most children's catechisms. The liturgy provides a most natural approach for children who learn things ever so much more easily by actually doing them than by studying about them. The liturgy is religion presented in a manner that will appeal to their keen senses and lively imagination rather than to their yet undeveloped intellects. Moreover, the elementary school age is the time most suited for learning for life that by participation in the Christ-life through the liturgy, one is actually sharing in something very real; whereas in later years there is often the prejudice that liturgical practice is merely a sort of spiritual play-acting. Added to all of this is the fact that children of even these tender years have the right and the duty of worshipping God through the medium divinely estab-

lished—the Holy Sacrifice and the Sacramental Life of the Church.

We can hardly speak of teaching anything without taking into account the teacher. This applies with particular force to the teaching of religion where the teaching process is not merely a matter of imparting information, but much more of a kind of communication of spiritual life. And in the elementary field, since children of this level are susceptible to unusually deep impressions making for life-long attitudes, most careful and conscientious preparation is demanded.

In the first place, under the heading of teacher-preparation there is the matter of the facts and truths which the teacher is expected to have at his command. Clear-cut, definite knowledge of the material in the liturgical course is needed. There is a tendency at times on the part of elementary and high school teachers of liturgy to be satisfied with a certain fuzzy-mindedness, given some shape by a few concrete but superficial notions and filled out the rest of the way with generous amounts of pure subjectivism. Often enough, too, some of the literature in the liturgical field seems to be of but little help in dispelling the fog. We owe our teachers adequate preparation in any subject we would have them teach, but especially here where too much is easily taken for granted.

Again the teacher must be warned not to be satisfied with teaching the mere externals of the liturgy. It is easy to teach externals. They can be made very interesting to the child mind. Externals have a place in the teaching process. But over-emphasis may be quite barren. Even in the divine pedagogy, outward signs are only important insofar as they lead to internal grace. This is where the teaching of liturgy is difficult; to succeed demands familiarity with the doctrinal and internal aspects of the liturgy—plus unlimited resourcefulness and patience in breaking down the sublime truths until they become as milk for the babes.

Teaching the liturgy would be doomed to remain in the barren region of theoretical instruction were a definite and energetic effort not made to carry the truth imparted over into the lives of the pupils. The final objective of religious instruction in this field is certainly that the pupils will live the liturgy. There must be motivated guidance which will lead the pupil from the truth accepted in the

#### **Teacher- Preparation**

#### **Living the Liturgy**

class-room to actual and intimate participation in the liturgical life of Mass and sacraments, and from thence out into the broader fields of daily living. Referring to instruction on the Mass, the late Dom Virgil Michel, O.S.B., puts the thought in the following succinct words: "The Mass is at once cult, creed and code—worship, dogma and life—and no teaching of it that does not embrace it in its totality is in any sense adequate." (*Journal of Religious Instruction*: vol. viii, No. 7, page 597.)

A further factor in teaching liturgy in this complete sense might be called the liturgical milieu. This is perhaps beyond the scope of the individual teacher; but the individual teacher's work will be greatly handicapped if the priest in charge of the parish or the superior in charge of the institution wherein elementary school children are being instructed does not seek to create and foster a liturgical setting. Unless a strong liturgical spirit characterize the spiritual life of the parish or institution, the tender blossoming of the liturgical life within children's souls will find little nourishment and activity outside the class-room.

In a paper thus limited it is impossible to suggest in any but the most general terms the content of courses in liturgical training for children of the elementary school age. It is obvious that there

is an amazingly broad scale of mental and spiritual growth from the first to the eighth grades. This fact, together with the importance of the Mass, sacraments and seasons for the spiritual life of each successive grade of children, would seem to demand some concentric plan which would return in each succeeding period, but with new richness and fuller inspiration, to the same ever ancient, ever new, realities. Such a plan fits rather naturally the framework of the three more or less distinct stages of the psychological growth of the elementary school child.

Some sketchy indication of what such a threefold concentric system should bring into highlight follows:

*Grades One and Two:* From the child's knowledge of God, the Infant Jesus and the angels, received at home from mother or implanted during the first weeks at school, he should be led to discover Him and His court on the altar; to find Him out in His home, the church; to learn politeness toward Him when visiting Him (conduct in church); to accept the giving-receiving idea of the Mass; to see in holy Mass and holy Communion the ways of

getting closest to God; to embrace simple lessons of regard for one another, because of their being brought together by Jesus in holy Mass and Communion.

*Grades Four to Six:* The material of the first two years should be kept fresh and presented anew in the light of the pupils' further development. Added to it ought to be such things as a growing familiarity with the altar and sanctuary, simple instruction in the spirit and personal application of the ecclesiastical seasons; the externals of the Mass and the sacraments of Holy Eucharist, Baptism, Confirmation and Extreme Unction; the notion of Mass as Sacrifice with its fourfold object; parts of the Mass and explanation of the *Confiteor*, *Kyrie*, *Gloria*, *Credo*, *Pater Noster*, and Communion prayers; a gradual memorizing of prayers of the Common and participation in the *Missa Recitata*; the sacramentals and their practical use.

*Grades Seven and Eight:* The material of these last two years would include a thorough treatment of ceremonies of the Mass, explanation of selected ceremonies of the sacraments and seasonal rites; clear instruction on the doctrinal elements of the Offertory, Consecration and Communion; familiarity with and use of the missal both in common and for personal life; study of the collects and sequences; Jesus re-living in Mass through the Gospels; explanation of the Mystical Body as applying to the liturgical life of the Church; introduction to Vespers and Compline; liturgical aspects of Penance, Holy Orders and Matrimony; the Church year in detail; Church architecture, symbolism and art; the hierarchical structure of the Church; Religious Orders and their works.

Two things not mentioned in the above lists of content, but which have an important rôle to play throughout all three periods, are the cult of our Blessed Lady and the saints and what might be termed liturgical practice in the home.

In presenting this material it needs to be noted that always a constant effort must be made to keep in mind the primary purpose of religious instruction. Religion classes are not meant to turn out a group of little apologetes or encyclopedists; their supreme objective is to make little souls richer in the spiritual life. This ought to be a practical principle of selection. In particular it will prevent overdoing what might be called the "archaeo-

**Purpose of  
Religious  
Instruction**



logical" and ritual aspects of the liturgy. Concerning this point, that splendid teacher of religion, Dr. John M. Cooper, of the Catholic University of America, remarks: "Cut-outs and poster books are all very fine, but we have to be careful lest our children look upon the Mass purely as a ritual, as just another ceremony, and forget that it is the mystical, but real renewal of our Saviour's coming to us and giving Himself for us out of utterly unselfish love for us." (*Proceedings: National Catechetical Congress—Confraternity of Christian Doctrine*, 1938: St. Anthony Guild Press, 1939, pages 85-86.)

Method, for all its under-scoring in certain schools of educational thought, still seems to this writer to be the least important factor in the teaching process. Given a teacher-personality ripe with truth and an unfilled young mind, an unformed young heart—and method will pretty well take care of itself. All the devices familiar to the elementary level may be pressed into service, provided they do not lead to a lop-sided emphasis on merely keeping children interested and occupied. Picture-stories, liturgical charts and graphs, class altars, sand-table projects, handicraft, continuation units, dramatizing, floor talks, choral recitation, tests embracing true and false, multiple choice and completion statements: all of these aids to interested and active learning should be used, but always as means to the supreme end; namely, actual participation in the holy Sacrifice; actual living the sacramental life; real growth in prayer; and a life in conformity with such intimate relationship with God.

On the part of the teacher, his own active participation in the Mass, his own appreciation and personal use of the sacraments, rites and prayers as a living member of the Mystical Body in vibrant touch with the whole Church, his own meditative study and sincere living out that which is to be taught, will nourish the fire he must enkindle in young hearts. Anything less soon leads to the discovery by sensitive young ears of a din that is very much like that of sounding brass and tinkling cymbals.

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## SYMPOSIUM: THE TEACHING OF LITURGY IN:

### II. SERAPHIC SEMINARIES

FR. LOUIS SCHOEN, O.F.M.

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The seraphic seminary, as its very name implies, is the nursery in which youthful aspirants are reared for the priesthood in the Franciscan Order with special care and amid proper surroundings. The application of the metaphor covers the whole range of seminary activities, but in a particular manner does it hold good in regard to sacred liturgy, since the whole purpose of the seminary is to make the boy who is soon to become another Christ, more Christ-like.

**The Nursery** A nursery must have good soil, the right temperature and a sufficient amount of water and air to produce the proper results. As regards the liturgy, a seraphic seminary must offer the lad the same facilities, if it is to fulfill its purpose adequately.

We may call direct teaching of the liturgy in the class-room the good soil. It is a prime requisite; it is the foundation for all further development, both theoretical and practical. The newcomer at the seminary, for the most part, has hazy, or, at best, immature ideas about liturgy and its significance. In a systematically gradated course, the lad should obtain an adequate instruction adapted to his age in all the phases of the liturgy, so that he can evaluate its purpose as well as its practices on an objective, reasonable basis.<sup>1</sup>

In the first year and second, one period a week or more, according to the study-plan of the seminary, should be devoted exclusively to the positive teaching of the liturgy. The meaning of the liturgy, the value of liturgical prayers, the forms of liturgical worship, the means of acquiring the spirit of the liturgy should be carefully explained. Thereupon the various terms and significant meanings of the altar and its appurtenances, the sacred vessels and utensils, the

<sup>1</sup> Dom Basil A. Stegmann, O.S.B., "Importance to Seminarians of the Present Liturgical Movement," *Orate Fratres*, VI, No. 11 (1932), 491.

liturgical linens, vestments, and colors together with a cursory explanation of their origin, history and development should be taught.<sup>2</sup> Exactness in terminology should be stressed throughout this course.<sup>3</sup>

Likewise the significance of the Mass, its various types and parts should receive fuller consideration. As the year progresses, with the aid of the student's private missal, the meaning, value and beauty of the liturgical calendar should be made clear to the lad, continually holding before the mind of the student how intimately the liturgy is bound up with all his hopes and desires to be a priest.<sup>4</sup>

In the third and fourth, although liturgy need not be taught *per se* in the classroom, the teacher of religion may well take up at stated times the study of the rubrics, ceremonies and prayers used in the administration of the sacraments. The sacramentals also should receive careful attention. A teacher who is liturgy-minded will find innumerable opportunities in his teaching of religion to tie up with and enlarge upon many phases of the liturgy as time and occasion suggest. The ascetical values of liturgy may likewise be stressed in religion classes.<sup>5, 6</sup>

In the fifth, or fifth and sixth years, liturgy should again be taught *ex professo* in the classroom. In this course, begin to reveal to the students the very life of Christ in the liturgy, i. e., show that He lives in the midst of the Church, v. g., by the sacraments and the Mass, that it is Christ who baptizes, that Christ is the priest at the altar; that He forgives sins, that through the sacraments and the Mass we receive of His fullness; that Christ is the altar; that the Church prays in His name; that we are a vast supernatural organism and that the liturgy is but the throbbing of His heart, the living pulse of the Church which manifests the life of Christ within her. This, indeed, would be an ascent to a

<sup>2</sup> M. S. Canon MacMahon, *Liturgical Catechism* (3rd ed., Dublin: M. H. Gill & Son, 1930).

<sup>3</sup> C. C. Martindale, *The Words of the Missal* (New York: Sheed & Ward, 1932).

<sup>4</sup> Winfrid Herbst, *Holy Mass, an Explanation of the Spiritual and Doctrinal Meaning of the Mass and Its Ceremonies* (Techny, Ill.).

<sup>5</sup> Alphonse E. Westhoff, "The Liturgy and the Seminarian," *Orate Fratres*, IV, No. 7 (1930), 306.

<sup>6</sup> *Manete in Dilectione Mea* (London: The Salesian Press, 1930).

sublime conception of the liturgy and it would show the boys that indeed "Christ is our life."<sup>7, 8</sup>

Thus a lad's appraisal of, as well as practice in, the liturgy will not be rooted in the unwholesome soil of sentimental and pietistic impressions and feelings but on objective truths and positive norms.

The good soil, furthermore, in an eminent way will be the chapel in its devotional set-up; so also the daily functions of the liturgy if always performed *digne, attente et devote* by those in charge. Good order, cleanliness, punctuality, and the proper decorum by all at all times and in all places will provide a rich and productive subsoil in which to plant and engender lasting liturgical practices and a holy appreciation for all divine services. St. Francis and his great love of the Church as the house of God should be held before the students as their model.

By right temperature and air we mean a well-planned and diversified set of religious services, devotions, and customs which instead of having a soporific effect on the student will appeal to and hold his mind and heart because of their stimulating interest.

Every student, for instance, should have a missal containing the Latin as well as the English text.

During the first year in the classroom the teacher of religion should initiate the lad in the use of the missal. Several times a week, on alternate days, the student should follow the priest at

**Using the** Mass, privately with his missal as guide. The priest, in turn, aware of the difficulties of beginners  
**Missal** in following the Latin text should accommodate himself and proceed more slowly. Once a week, preferably at the early or communion Mass on Sundays, the so-called *Missa recitata* might be used.<sup>9</sup>

On the remaining days of the week the Franciscan Rosary should be recited. It may be advisable to have one side lead and the other answer. On these days, hymns, in different languages and appropriate for the day might be sung. If possible, a student should play the organ on these occasions.

On Sundays ordinarily a High Mass, and on Feast Days a Sol-

<sup>7</sup> Gerald Ellard, *Christian Life and Worship* (New York: The Bruce Publishing Co., 1933).

<sup>8</sup> John J. Burke, *The Fruits of Lent* (New York: The Paulist Press, 1920).

<sup>9</sup> "Liturgical Briefs," *Orate Fratres*, X, No. 5 (1936), 233.



emn High Mass should be celebrated at which the select choir sings the Proper of the Mass, but the entire student body with a Father directing, renders one of the Gregorian Masses. For the Solemn High Mass, a polyphonic Mass may be sung.

The students should be carefully trained and directed by a Father in the rubrics for serving at Mass and other functions. To the seniors should go the privilege of serving at the High Altar.

**Servers** They should also be placed in charge of a group of juniors, as monitors, whom they will in turn instruct.

At Solemn High Masses the students of the graduating class, carefully coached by a Father, should act as masters of ceremonies. Instead of having the lads serve a full week, it may be advisable to have a change of servers in the middle of the week. This change will do away with monotony and carelessness and will give all more opportunity to serve.

To a special group of students, chosen because of their good sense of order, manliness and piety, should be entrusted the full charge of the sacristy, under supervision of a Father of the

**Sacristans** Faculty. Their duty it will be to take care of everything pertaining to the divine services from sweeping the floor to arranging the ribbons of the Missal according to the norms of the directory.

The Sunday evening services may alternate between devotions to the Sacred Heart, the Blessed Mother,<sup>10</sup> and Compline. At Compline the select choir, vested and grouped in the sanctuary, should chant the Divine Office.

On Tuesday evenings devotions in honor of St. Anthony<sup>11</sup> and on Friday evenings the devotion of the Way of the Cross<sup>12</sup> may be held at which prayers liturgical in form and content should receive preference. One day a week, on Thursday, at

**Devotions** an hour suitable to local requirements, the Holy Hour may be conducted at which three or four Fathers of the Faculty in surplice and stole kneel in the sanctuary and each in turn recite a portion of the adoration prayers.

<sup>10</sup> *Service in Honor of the Blessed Virgin Mary From Holy Writ and Approved Sources* and *Service in Honor of the Immaculate Heart of Mary for the Conversion of Sinners* (3rd ed., Oakland, Calif.: 1500-34th Ave.).

<sup>11</sup> *Pious Union Service—St. Anthony, From Holy Writ and Liturgy and Approved Sources* (Oakland, Calif.: 1500-34th Ave.).

<sup>12</sup> *The Stations of the Holy Way of the Cross, From Holy Writ and Liturgy and Approved Sources* (Oakland, Calif.: 1500-34th Ave.).

Here again prayers as well as liturgical songs should receive preference.<sup>13</sup>

The foregoing services and devotions will keep up and regulate the ordinary temperature and air supply of the students' liturgical practices at the seminary. Additional atmosphere will be supplied by the October and May devotions to our Blessed Mother and by the novenas preparatory to the major feasts of the Church as well as of the Order.

If possible, during Holy Week, for the sake of change as well as inspiration, the student body might attend and participate in the Holy Week services at one of our clericates.

Under water and sunshine we may include any additional practice that will appeal to the student, and arouse his interest and enthusiasm. In the first place will come the Sunday sermon. At times it might comprise a series of talks on the **The Sermon** dignity, the beauty and the value of the Sacrifice of the Mass and Holy Communion, and a series on the necessity, the requirements and the value of the Sacrament of Penance. These sermons besides bringing information should be inspirational rather than moral in tone.

During the novenas in preparation for the feast of our Holy Father, St. Francis, and on the nine Tuesdays before the feast of St. Anthony, some phase of Franciscan contribution to the liturgical life of the Church should be stressed. In the May devotions, short talks on the titles and appellations of the Blessed Mother or brief sketches of her shrines and pilgrimage places are very suited to hold and increase interest and devotion.

In the lower Latin classes the Latin teacher may add his contribution by a thorough explanation and rehearsal of the Mass prayers, the *Gloria*, the *Credo* and Preface. In the higher Latin classes the teacher may profitably take up the **Explanation of Prayers** history, the structure and interpretation of the various sequences and hymns, as well as a study of the more frequently used Psalms and of the orations of Sunday Masses and of special feast days, v. g., Christ the King, The Sacred Heart, St. Francis and St. Anthony. In collaboration with the teacher of English, let him have the students turn them into English verse, and let those adjudged the best be printed in the student publication. The above mentioned interests and enterprises will provide necessary articulation.

<sup>13</sup> *Holy Hour Service in Honor of the Blessed Sacrament and the Sacred Heart of Jesus* (Oakland, Calif.: 1500-34th Ave.).

The Third Order and the People's Eucharistic League, and the Franciscan Missionary Union, under proper guidance should operate along lines that produce self-reliance, initiative and leadership among the student body and contribute to the liturgical life spirit of the seminary.<sup>14</sup> This can be accomplished in the following manner. Under the auspices of the Third Order approved Catholic papers and magazines, and in particular liturgical magazines should be procured for the Senior and Junior reading rooms. The students' library should be supplied with the best liturgical books suited to their age. A few books on liturgy should be included on their prescribed reading lists. Very profitable, also, will be the posting on the bulletin board of articles, clippings and pictures from other sources that feature some event of liturgical import.<sup>15</sup> Under the auspices of the Franciscan Missionary Union suitable and enthusiastic student enterprises should be inaugurated to gather the students' widow's mite for the preservation and propagation of Christ's kingdom on earth.

The results of this liturgical training, practice and activity should produce in the mind and heart of the student a deep and abiding admiration and love for the Church—that genuine Catholic *sentire cum Ecclesia* attitude—that will induce him to view and appraise his own life and that of the world about him as intimately related to and bound to Christ, its fountain-head, as well as its goal.<sup>16</sup>

A plant from a nursery that has been reared in good soil, the right temperature and air and given a sufficient amount of water and sunshine is a sturdy, healthy plant that is ready to be transplanted. Its roots are ready to strike out and find their way and spread out deeper and wider.

So, too, a student reared along liturgical lines as indicated above, will be ready to be transplanted into the spiritual garden of the novitiate, where in the congenial environment of quiet and peace, in meditation and prayers, his mind and heart can expand and strike deeper roots in the rich soil of authentic Catholic devotion and of traditional Franciscan piety.

<sup>14</sup> Dom Virgil Michel, "Catholic Leadership and the College," *Orate Fratres*, X, No. 1 (1935), 22.

<sup>15</sup> "Liturgical Briefs," *Orate Fratres*, VI, No. 4 (1932), 183.

<sup>16</sup> J. K., "Preparing Students for Catholic Action," *Orate Fratres*, IX, No. 12 (1935), 563.

## SYMPOSIUM: THE TEACHING OF LITURGY IN:

### III. OUR CLERICATES

FR. PATRICK RODDY, O.F.M., S.T.D.

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That men might pass from death to life, that they might have life and have it in abundance, the Word was made flesh and dwelt amongst us. With the gift of Life in His hands, He looked forward to all men of all times; and the Church which He founded is His divine plan whereby He gives, nourishes and develops that Life in men. Like the least of all seeds, the Kingdom of God upon earth was small indeed in its beginnings, yet it grew and waxed strong, because its source of vitality, its soul, is the Holy Spirit.

The Religious Orders that grew up within the Church are another result of that vivifying principle. They live only because they draw their life from the Church, whose soul is the Holy Ghost.

**Our Way** Thus our Order, because it has its place in the Mysti-  
**of Life** cal Christ, becomes for us our Way of Life. By following the ideals of St. Francis, living according to his Rule in its truest spirit, we strive to make our lives thoroughly Franciscan that we might come close to Christ. *Ut hi famuli tui*, the Order begged our Divine Savior on the day we received the habit, *qui sanctae Religionis habitum, piae devotionis affectu, assumere intendunt, te intus veraciter induere mereantur*.<sup>1</sup>

That is why a knowledge of Franciscan Asceticism is so important for us. We are Franciscans.

We must therefore strive for Christian perfection with the means given us by St. Francis. Other Orders may praise certain means and methods for their own members, but they would do wrong in trying to force these upon others, as for example the method of mental prayer. These same means and methods might be contrary to the purpose of our own Order. Our means of sanctification were inspired by God, approved by Holy Church and their inherent efficacy has been proved by a multitude of Saints.<sup>2</sup>

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<sup>1</sup> *Rituale Romano-Seraphicum Ordinis Fratrum Minorum* (ed. altera, Romae: 1931), p. 251.

<sup>2</sup> E. Krautkraemer, O.M.Cap., "The Spiritual Life according to Franciscan Masters," *Eighth Annual Report of the Franciscan Educational Conference*, 1926, p. 104.



To know these means of sanctification is to understand why Franciscans must be interested in the liturgy. For the more we study Franciscanism in the official writings of the Order, and in the words of its expositors, as well as in the history of the Order and in the lives of its Saints, the more clearly we shall realize that Franciscanism includes also a deep love and enthusiasm for the liturgy.<sup>3</sup> It is because of this that any outline of a program for the teaching of liturgy in the clericate will be closely interwoven with the plan adopted to instruct the young Franciscan in Franciscanism, in Franciscan Asceticism. Our present purpose is to suggest a plan that covers the entire period of the clericate, from the novitiate to the last year in theology.

The following prescriptions for the training in liturgy are found in the *General Constitutions* of the Order of Friars Minor:

54. Under the direction of the Master the novices should devote themselves to spiritual exercises, to the study of holy prayer, and especially to the Divine Office day and night.

Our Con-stitutions      57. . . . in their daily instructions . . . [the novices] shall be taught . . . the correct and pious recitation of the Divine Office; the manner of confessing and communicating fruitfully; mental prayers; and assisting and serving at sacred functions. . . .

80. No one shall be admitted to profession unless he has been examined by the Minister Provincial, or by another competent Father delegated by him, . . . on the correct arrangement and recitation of the Divine Office. . . .

99. . . . The Master . . . shall see that . . . [the clerics and student-priests] are strengthened more and more in the spirit gained in the novitiate, and that the clerics are gradually prepared to take upon themselves the priestly office.

100. The Master . . . shall teach the sacred rites and ceremonies in a practical way. . . .

106. A cleric cannot be promoted to orders unless he has a certificate of fitness and approved behavior confirmed by secret ballots from the Guardian, Master and Lectors. Hence, the clerics shall be diligently examined in regard to sufficiency of knowledge by Fathers appointed for this purpose.

157—175. For our purpose the following are of importance:

157. Let the sacred functions and the Divine Office be performed entirely in accordance with the order of our Missal, Breviary, Ceremonial and Ritual. Nor is it permitted to introduce anything new even under the pretext of piety.

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<sup>3</sup> Cf. D. Dobbins, O.M.Cap., *Franciscan Mysticism* (*Franciscan Studies*, No. 6). p. 97; A. De Serent, O.F.M., "L'Ame Franciscaine," *Archivum Franciscanum Historicum*, VIII (1915), 452ff.

167. Chant which is not according to the rules prescribed by the Holy See is entirely prohibited in the churches of our Order. Therefore let our youths, both in the Seraphic Colleges and in the novitiate, and during their course of studies, be carefully instructed in ecclesiastical chant.<sup>4</sup>

Any plan or liturgical program that is to be suggested must be in harmony with these wise regulations, in fact, should be only a more detailed way of fulfilling their letter and spirit. Again, the teaching of liturgy should be carried out in such a way that the clerics realize that they are not merely continually looking forward to a great goal, the priesthood, to be reached only at the end of the clericate. The importance of the priesthood and of the proper preparation for the great day when the cleric shall become an *Alter Christus* must, of course, always be kept in mind. But they must not forget that they are religious—they *are* something, and are not merely looking to the future when they shall become something. And an active participation in the liturgy of the Church is one of their chief duties and privileges as religious. By becoming religious they have already reached a goal. For they have been ingrafted in that *feracissima arbor bona plantata in vinea Domini*, as the late Pope Pius XI of happy memory described our Order when canonizing St. Theophilus of Corte.<sup>5</sup> A great part of their life-activity of giving glory to God and growing in sanctity in this state is exercised in and through the liturgy.

## I. THE NOVITIATE.

It is hardly necessary to stress the importance of developing still further during the novitiate what has already been begun in the seraphic college. The novice is now given a place in the Church much closer to the altar than he occupied in seminary days. His appreciation of the Mass, of the sacraments of Penance and Holy Eucharist especially, must be made to correspond to this greater intimacy with these sacred things. These instructions, which form some of the fundamental elements of his novitiate training, may likewise be considered as forming part of his training in the liturgy. This is the method adopted in the liturgical

<sup>4</sup> *The Rule and General Constitutions of the Friars Minor*, translated into English by a priest of the Province of the Most Holy Name (Paterson; St. Anthony Guild Press, 1936). Cf. also nn. 259, 620, 623. The same zeal for the liturgy is found in the *General Constitutions of the two other branches*.

<sup>5</sup> *Acta Apostolicae Sedis*, XXII (1930), 465.

part of the program for the examination prescribed in 1929 for the novices of lay religious congregations who are destined to teach catechism. If we add to this part of the program our own specifically Franciscan devotions, it can easily be incorporated into what we are about to suggest as an outline for the teaching of liturgy in the novitiate.<sup>6</sup> The liturgical part of the examination program for these lay religious reads as follows:

Prayer.—Vocal and mental prayer. The precept of prayer. How we are to pray. The conditions of a good prayer. The different kinds of prayers which the Church uses.

The Lord's Prayer.—The special excellence of this prayer because of its origin. Short explanation of this prayer.

The Hail Mary.—The origin and parts of the Hail Mary. Short explanation.—The Rosary.

Holy Mass.—The ends of the Mass. The parts of the Mass. Manner of assisting at Mass. Benediction.

The Great Devotions of Christendom.—Devotion to the Heart of Jesus, to most holy Mary, to St. Joseph, to the Angels and especially to the Guardian Angel, to the Saints and especially to our patron Saint.—Devotion to the Poor Souls.<sup>7</sup>

1. **The Divine Office.** *Accipe Breviarium Seraphicum, ut incipias Horas Canonicas, et dicas Officium divinum in Ecclesia. In nomine Patris, et Filii, et Spiritus Sancti. Amen.*<sup>8</sup> It would be hard to exaggerate the part that the recitation of the Divine Office is to hold in Franciscan life, once the young man hears these words at his investiture. From now on he takes his place among those officially deputed by Holy Mother Church to offer public prayer to the Triune God, the Church's prayer of praise and thanksgiving, petition and propitiation. The largest and most important part of the liturgical training during the time of the novitiate should center around the Breviary and the recitation of the Divine Office. *Live the Gospel, Pray the Breviary* summarizes almost the whole program that Francis laid down in his Rule for his brethren. The realization of this importance of the recitation of the Divine Office must be brought home to the novices and kept before their minds throughout the years spent in the clericate. "If I were starting life again," Bishop W. Hayden writes concerning the Breviary, "it would be the first book I would

<sup>6</sup> The program is quoted in full in *Periodica de re morali, canonica, liturgica*, XIX (1930) 201 sqq.

<sup>7</sup> L. c. 205.

<sup>8</sup> *Rituale Rom.-Seraphic.* Ritus Vestitionis, p. 253.

try to master; for I fully realize now that it is the chief companion, consolation and safeguard for a priest on the secular mission,"<sup>9</sup> and, we might add, for the Franciscan as well. Their appreciation and enthusiasm for the Breviary and its recitation in choir as something specifically Franciscan can be developed in a threefold way, first by insisting on the essential place St. Francis assigned to the Divine Office in Franciscan life;<sup>10</sup> secondly, by making known to them the traditions of the Order in this regard;<sup>11</sup> in the third place and above all, by adopting as our program the teaching of St. Bonaventure on the Divine Office.

The history of the Breviary with its many accounts of the great influence the friars exercised in helping to form it<sup>12</sup> will increase the enthusiasm of the novice for his official prayer book. But it is above all St. Bonaventure, the Seraphic Doctor, to whom we must turn, and from whom the son of St. Francis will learn how he should take part in the recitation of the Divine Office. An exceptionally valuable study of St. Bonaventure's many instructions on the Divine Office has been made by Fr. Willibrord Lampen,

<sup>9</sup> "On the Divine Office (From a Letter by the Most Rev. Dr. Hayden, Bishop of Wilcannia-Forbes to the Clergy of his Diocese)," *Orate Fratres*, VII (1932-1933), 222.

<sup>10</sup> Cf. St. Bonaventure, *Expositio super Regula Fratrum Minorum (Opera Omnia, Quaracchi, VIII, 407)*. H. Golubovich, O.F.M., "Ceremoniale Ord. Minorum Vetustissimum seu "Ordinationes Divini Officii" sub Ioanne de Parma Ministro Gli emanatae an. 1254," *Archivum Franciscanum Historicum*, III (1910), 55 sqq. The Rule itself does not explicitly prescribe Choir recitation of the Office.

Nec mirum quia primi fratres Ordinis in pauperculis tantum domibus habitantes saepe nec propriam ecclesiam habebant nec ob parvum clericorum numerum ad recitationem choralem sufficiebant. Vita communi in Ordine magis stabilita, fratres quoque coeperunt communiter recitare divinum officium sicut antiqui Ordines monachorum, ita ut tempore Concilii Viennensis (1311) talis consuetudo communis in Ordine dici possit. (*Acta Ordinis Fratrum Minorum*, XLIV (1925), 115).

<sup>11</sup> Cf. G. Lohuis, O.F.M. "Celebratio franciscalis S. Liturgiae," *Acta Ordinis Fr. Min.* XLIV (1925), 146:

Officium . . . fratres jam ab anno 1223 maxima cum reverentia celebrabant. . . Hoc autem divinum Officium vel totum vel partim in cantu fiebat. Franciscanologi hac in re certitudinem adepti sunt. . . Ex Rubricis a Min. Gli Haymo anno 1241 editis patet vel ipsis diebus ferialibus officium ut plurimum cantatum esse. Missa conventualis quotidie in cantu celebrabatur (in conventibus maioribus cum diacono et subdiacono)."

<sup>12</sup> Cf. H. Holzapfel, O.F.M., *Handbuch der Geschichte des Franziskanerordens* (Freiburg; Herder, 1909), 228 ff.; H. Golubovich, O.F.M., *op cit.*, 55 sqq.; H. Dausend, O.F.M., "Der Franziskanerorden und die Entwicklung der kirchlichen Liturgie," *Franziskanische Studien*, XI (1924), 165 ff.



O.F.M.<sup>13</sup> Apart from the practical admonitions concerning external attention and devotion (*ut omnia fiant ordinate . . . ut strenue et non pigre . . . ut devote et reverenter . . . sicut in conspectu Angelorum et in praesentia Dei*),<sup>14</sup> we find that he stresses the need of understanding what is contained in the Office. *Et stude intelligere ea quae dicis, si potes, si vero non potes intelligere, reverere, quia, sicut dicit Sapiens, pro reverentia accedet tibi bona gratia . . . jucundatio tua et meditatio tua sit semper in Jesu.*<sup>15</sup>

This admonition of the Seraphic Doctor opens up a large but fruitful field of activity for the novitiate: a proper understanding of the Breviary, of the psalms and hymns in particular. The need of this will hardly be gainsaid and is usually carried out. Besides actually translating the psalms (and hymns), comparing the Latin with the English translations and striving to develop the habit of frequently reading the psalms in English, some explanation should be given of the liturgical use of the psalms, and their leading thoughts pointed out in a way that will enable the clerics to meditate while they pray.<sup>16</sup> With the help of such books as Fillion, *The New Psalter* (English translation, 2nd ed., St. Louis: Herder, 1921); Britt, *Dictionary of the Psalter* (New York: Benziger, 1928); or O'Neill, *The Psalms and the Canticles of the Divine Office* (Milwaukee: Bruce, ca. 1937), short lists might be compiled by the clerics of difficult words or phrases which frequently occur. Basic principles for the interpretation of the psalms are well explained in Britt, *Dictionary of the Psalter*.<sup>17</sup> A most happy combination would be the very serviceable commentary on the Psalms by Niglutsch,<sup>18</sup> and Britt's Translation of the Hymns.<sup>19</sup>

<sup>13</sup> "De Divino Officio in Ordine Minorum juxta S. Bonaventuram," *Antoninianum*, II (1927), 135-156.

<sup>14</sup> *De Sex Alis Seraphim*, cap. 7 (*Opera Omnia* VIII, 148; Lampen, *op cit.*, 140).

<sup>15</sup> *Regula Novitiorum*, cap. 1 (*Opera, Omnia*, VIII, 476).

<sup>16</sup> The writer of "Learning to Appreciate the Breviary," *Orate Fratres*, VII (1932-1933), 321, describes the method used in the novitiate of St. Benedict's Abbey, Atchison, Kansas. The same informal method could well be adopted in our own novitiates.

<sup>17</sup> P. xix ff.

<sup>18</sup> J. Niglutsch, *Brevis Explicatio Psalmorum* (ed. 5a procurata a Ferd. Posch, Gauzani: G. Ferrari, 1923).

<sup>19</sup> M. Britt, O.S.B., *The Hymns of the Breviary and Missal*, (New York: Benziger, 1922).

Such a program centering around the Breviary will provide many opportunities during the year for special conferences on the spirit of the liturgical prayers, "the best expressions of the mind of Christ that the ages of Christianity have formed and passed on to us,"<sup>20</sup> their spiritual value for ourselves and their great efficacy before God. Instructions based on the liturgy of the great feasts, on the intimate relationship between the Divine Office and the Mass will prepare the clerics for a better celebration of these feasts according to the mind of the Church. Experience has proven too that a better knowledge of the Breviary can be gained by interesting the clerics in making studies on their own initiative. Some have begun in the early years of the clericate to compile a topical index of all the writings of the Fathers occurring in the Breviary. Other similar projects should be suggested, such as: (1) the number of Fathers and of Popes represented in the lessons of the Second and Third Nocturns; (2) a list of the saints in the Breviary; a list or chronological chart of the Franciscan Saints; similar lists or charts from the Romano-Seraphic Martyrology; (3) accommodating their private reading of the various books of the Bible so that it corresponds to and accompanies the Scripture readings of the First Nocturn.

**2. Ceremonies and Gregorian Chant.** Two other important parts of liturgical training must be given serious consideration during the novitiate: Ceremonies and Gregorian Chant. As regards ceremonies, much depends on the foundations laid in the novitiate. An appreciation and a love for the solemn celebration of the liturgy must be brought to a high level if we are to be true to Franciscan traditions and obedient to the *General Constitutions*.<sup>21</sup> Care should be taken that active participation in the sanctuary be not restricted to a few, to "those who cannot sing," but all have a right to an equal distribution of these offices. Practice makes perfect, and with encouragement and coaching there is no reason why all the novices should not be able to learn not only the duties and rubrics for the office of *Caeremoniarius*, but also gain a certain facility and ease in performing with dignity their duties in the sanctuary.

The proper Franciscan observance of rubrics and fulfilment of

<sup>20</sup> V. Michel, O.S.B., "Back to the Liturgy," *Orate Fratres*, XI (1936-1937), 13.

<sup>21</sup> *General Constitutions O.F.M.*, nn. 159—161.

prescribed ceremonies will certainly mean loyalty to our own *Caeremoniale* and *Rituale*, not only during the time of novitiate but throughout all the years of the clericate and thereafter. Strict compliance with its prescriptions will rarely ever cause difficulties such as might occur later when participating in liturgical functions with those who have studied other authors on rubrics. But even these really minor differences will never create serious difficulties, nor justify a neglect on our part of what the Church has sanctioned for our use.

Closely related to the *Caeremoniale* and *Rituale* of the Order is the carrying out of the daily and occasional community exercises which have a liturgical character.

Regarding Gregorian Chant, we must not overlook the true Franciscan enthusiasm which must inspire the clerics in the novitiate and onwards. Here again the history of the Order<sup>22</sup> will explain with what spirit we must fulfill the present day legislation of the Church and of the Order.<sup>23</sup> Instructions and practice in ecclesiastical chant and singing must be carried out in such a way that it does not neglect a number of clerics by simply relegating them to the class of "those who do not sing." All should receive sufficient attention and practice to enable them to take some part at least in the liturgical functions and to prepare them for the practical needs of their future life.

## II. THE PHILOSOPHY COURSE

In the novitiate and study houses where the entire order of the day throughout the year is arranged for this one purpose, namely, to contribute towards the proper training of the clerics, it is important that the greater feasts of the ecclesiastical year be celebrated with all possible solemnity. This is in accord with the traditions of the Order and present-day legislation.

On Sundays, holydays of obligation and also on the more notable feasts of our Order, Mass shall be sung in those convents in which there

<sup>22</sup> Cf. H. Felder, O.M.Cap., *Geschichte der Wissenschaftlichen Studien im Franziskanerorden bis um Die Mitte des 13. Jahrhunderts*, (Freiburg: Herder, 1904), 432 ff.; G. Lohuis, O.F.M., "Celebratio franciscalis S. Liturgiae," *Acta Ord. Fr. Min.*, XLIV, 146 sqq.

<sup>23</sup> Cf. *General Constitutions O.F.M.*, n. 167.

is a sufficient number of Friars who understand ecclesiastical chant. If possible, let Vespers or Compline also be chanted.<sup>24</sup>

Given the proper training in liturgy during the novitiate the clerics will gain a consciousness of their intimate union with the entire Mystical Body of Christ, and consequently, of the true dignity conferred upon them as also of their duty to fulfill their part in all liturgical functions *digne, attente ac devote*. During the first years following religious profession this spirit and this consciousness must be nourished and developed.

1. **The Missal.** To do this it would not be necessary to add formal classes to the study program. By thoughtful planning, a certain number of the weekly conferences during this two or three year period can be assigned for this purpose. It would have this advantage, too, of bringing home to the clerics the close connection between liturgy and the spiritual life. A unity can be given the instructions devoted to the liturgy by centering them principally upon the Missal.

It is presupposed that the students in the seraphic college and in the novitiate have been sufficiently instructed and encouraged in the actual use of the Missal. We are suggesting that they now be led deeper into the meaning and spiritual value of the prayers of the Mass. Practically the entire Chapter V of Fr. David Baier's *Catholic Liturgics*<sup>25</sup> might be used to form the first part of these instructions. The second part should be devoted to the Missal itself, to the explanation of the various masses proper to the more important feasts. There is a wealth of material in English for such conferences. One need only point to the many valuable articles in the magazine *Orate Fratres*. How often would not a conference devoted to the proper parts of a Mass of one of the feasts of our Lord, or of the Blessed Mother, be one of the most profitable ways of preparing for and celebrating that feast, since it would center the attention of the clerics on the mind of the Church herself! The Lenten season with its proper Masses and the solemn ceremonies of Holy Week is likewise a part of the Missal in which the students might be taught to find the truest expression of the Lenten spirit with which Holy Mother Church strives to inspire us.

<sup>24</sup> *General Constitutions O.F.M.*, n. 159.

<sup>25</sup> Translated and adapted from the German of Richard Stapper, (Paterson: St. Anthony Guild Press, 1935), 184-284.



2. **Dialog Mass.** With regard to the daily assistance at Holy Mass, it has been suggested that the Recited Mass or Dialog Mass be used at least once or twice a week in our houses of studies. It has already been introduced in some clericates in European provinces of the Order, and I believe, also in some houses in this country. If it is to be of true spiritual advantage proper preparation and practice must, of course, precede its actual use in Church. Above all it must be governed entirely by the norms laid down by the Church, both as regards the necessary permission and the manner in which it is carried out. A careful study of the various decrees issued in regard to the Dialog Mass has been made by I. M. Hannsens, S.J.<sup>26</sup> Of special importance and value as a norm is the latest Response of the S. Congregation of Rites to the Cardinal Archbishop of Genoa, in which, the author rightly points out, "*majorem quandam benevolentiam vel etiam favorem . . . erga missam dialogatam exhiberi.*"<sup>27</sup> Since the Response sums up so perfectly the mind of the Church in this regard, we quote the author's Latin translation of the original Italian.<sup>28</sup>

Roma, 30 novembre 1935.

Eminentia Reverendissima

Dubiis ab Em. V. Rev.ma propositis:

I. In Seminariis, in Congregationibus, in aliquibus paroeciis inolevit usus quo populus una cum ministro respondet in Missis privatis, modo nihil confusionis afferat. Quaeritur utrum hic usus sustineri possit, imo et propagari.

II. In nonnullis locis, in Missis privatis, populus una cum sacerdote celebrante, alta voce et concorde, recitat *Gloria, Credo, Sanctus, Benedictus* et *Agnus Dei*. Propagatores hujus usus hanc rationem reddunt: Missa privata est abbreviatio Missae decantatae. Atqui in missa decantata populus decantat *Gloria, Credo, Sanctus, Benedictus* et *Agnus Dei*. Ergo hoc fieri potest per recitationem etiam in missis privatis.

Quaeritur utrum sustineri possit et usus et ratio adducta.

Haec sacra Congregatio, audita quoque sententia Commissionis liturgicae, respondet ad normam decreti n. 4375 pertinere ad Ordinarium iudicare num in singulis casibus, spectatis omnibus rerum adiunctis, videlicet loco, populo, numero missarum quae simul celebrantur, etc., usus propositus, etsi per se laudabilis, inferaturbationem potius quam foveat devotionem. Quod facilius accidere potest in usu in altero dubio proposito, etiam pratermisso iudicio de ratione quae affertur, videlicet: *Missa privata est abbreviatio Missae decantatae.*

<sup>26</sup> "Vetera et nova de missa dialogata," *Periodica de re morali, canonica, liturgica*, XXV (1936), 57\*—89\*.

<sup>27</sup> L. c. p. 63\*.

<sup>28</sup> L. c. p. 61\*.

Secundum praedictam normam Eminentia Vestra Reverendissima pro prudentia sua plenum ius habet temperandi hanc pietatis liturgicae formam.

Inclinatus ad sacrae purpurae osculum, gratum habeo me profiteri.

Eminentiae Vestrae Rev.mae dev.mum servum

Alfonsus Carinci, Secretarius S. Congr. Rituum.

**3. Days of Recollection.** In many places "Liturgical Retreats" are being held with great interest and enthusiasm. Similarly, an occasional Day of Recollection in the clericate could profitably be centered round a liturgical theme, as for instance, the ceremonies of investiture, or profession, recalling these ceremonies and prayers as means of renewing a true Seraphic spirit in the students. The Masses and the Office of the greater feasts can be used in the same manner.

**4. Other Means.** Two other parts of what might be called a liturgical program may be pointed out here, though they hold true for the clerics in theology as well. Practice must correspond to theory. A true liturgical spirit must govern the afternoon or evening services in our churches, especially in those churches joined to our houses of studies. Both in the kinds of devotions conducted and in the prayers which are used, much can be done towards furthering a liturgical spirit. The several "Services" compiled by Fr. Edward Lunney, O.F.M. well deserve the attention of all our confreres on whom the arranging of such devotions depends. They have been highly praised by competent critics both in this country and in Europe, and are already used in many churches and in some seminaries.<sup>29</sup>

<sup>29</sup> It is hoped that these "Services" will soon be gathered together in one volume, in the form of a "Parish Prayer Book." The following have been issued separately:

*Service in Honor of the Holy Name of Jesus* (4th ed., San Francisco: St. Boniface Friary).

*Holy Hour Service in honor of the Blessed Sacrament and the Sacred Heart of Jesus* (San Francisco: St. Boniface Friary).

*The Stations of the Holy Way of the Cross* (San Francisco: St. Boniface Friary).

*Service in Honor of the Blessed Virgin Mary* (San Francisco: St. Boniface Friary).

*Service in Honor of the Immaculate Heart of Mary for the Conversion of Sinners* (3rd ed., San Francisco: St. Boniface Friary).

*Pious Union Service in Honor of St. Anthony* (San Francisco: St. Boniface Friary).

*Lenten Service* (San Francisco: St. Boniface Friary).

The clerics' library should contain a good number of the best books devoted to the liturgy. Encouragement and advice in their use will increase the students' enthusiasm and their knowledge of liturgy. Often it will also induce them to devote to liturgical topics some of the time in their study clubs or literary societies.

### III. THE THEOLOGY COURSE

If we are to make clear to the clerics from their earliest years the goal they have reached by becoming religious, and the place the liturgy is to hold in that state, this is still more true of the years spent in theology. Their place in choir and within the sanctuary takes on a deeper meaning because the Solemn Vows they make, usually close to the beginning or the end of their first year of theology solemnly and irrevocably seal their lives as belonging entirely to God. Moreover, it is during these years that they are brought step by step through the Minor and Major Orders, closer to the Altar, ascending still higher till finally they stand at the summit and as His priests become other Christs to offer the Holy Sacrifice of the Mass.

1. **General.** Parts of the plan outlined and suggested for the clerics in their philosophy course should and can easily be continued on during their years of theology (frequent solemn celebration of the liturgy, Dialog Mass, Days of Recollection). It is likewise presupposed that this plan embodies the suggestions for promoting liturgical appreciation in the various branches of their theological studies as indicated in the other papers specially devoted to this topic. Special attention should be given to the liturgy and to the liturgical spirit during the retreats preparatory to the reception of Minor and Major Orders, by conducting Liturgical Retreats. No better guide to the riches of the Pontifical could be suggested than Fr. Thomas Plassmann's *The Priest's Way to God*.<sup>30</sup> Two important parts of their liturgical training during the first and second years of theology will be their training to act as sub-deacon and deacon. Their enthusiasm and fervent

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*Missionary Service* (San Francisco: St. Boniface Friary).

*Little Office of the Dead for the Eve of a Funeral* (Oakland, St. Elizabeth's Friary).

<sup>30</sup> Paterson: St. Anthony Guild Press, 1937.

desire to perform well their duties in the sanctuary will correspond to their appreciation of the dignity of their office. Hence the need of acquainting them early with the mind of the Church as expressed in the Pontifical, so that realizing that the Altar is Christ they may truly fulfil their *visibilia ministeria nitide et diligentissime*<sup>31</sup>

2. **The Liturgy Course.**<sup>32</sup> The *Statuta pro Studiis Regendis in Ordine Fratrum Minorum* describe both the content of the course on liturgy in the theological studies, as well as the method to be followed:

Sacra Liturgia, tum pars practice quae respicit sacros ritus et caeremonias, tum pars doctrinalis quae horum originem, evolutionem, significationemque inquirat, valde confert ad pietatem exercendam. Haec omnia per varias lectiones proponere complementum continet studii theologici.<sup>33</sup>

These *Statuta* prescribe as a minimum one class each week for the first and second years.<sup>34</sup> Because of the importance of this branch, it would seem certainly advisable, if not necessary, to double this amount of time devoted to the systematic study of liturgy. It is debatable whether this study should be distributed over a period of three or four years (with one class each week, or, in a three-year plan, two classes weekly during the third year). or be concentrated in the one year preceding ordination to the Priesthood. The latter plan is more advantageous as an immediate preparation for the priesthood.

As regards the content of this course, much of the practical part concerning sacred rites and ceremonies as well as of the doctrinal part which treats of the origin, development and meaning of these ceremonies and of the entire ecclesiastical year with its feasts and seasons, is already included in the plan outlined for the seraphic college and the earlier years of the clericate. What has already been taken in previous years can, therefore, be briefly reviewed to deepen and at the same time give a certain unity to the students' knowledge of liturgy. Fr. David Baier's *Catholic Liturgics* may be used to great advantage for this purpose. Instead

<sup>31</sup> *Pontificale, De Ordinatione Subdiaconi.*

<sup>32</sup> Cf. H. Dausend, O.F.M., "Das Studium der Liturgie als besonderes theol. Fach im Lichte Franziskanischer Ueberlieferung," *Franziskanische Studien*, XV (1928), 349 ff.

<sup>33</sup> *Statuta* (Romae, 1927) n. 32, i, p. 13.

<sup>34</sup> *Statuta*, Appendix III, p. 32.



of unnecessary repetitions of what has already been taken, the major part of the liturgy course can be devoted to the rubrics and ceremonies of Holy Mass, of the Sacraments and of the important liturgical functions of the ecclesiastical year. Here, of course, our seraphic *Caeremoniale* will be our authentic guide, supplemented (for the administration of the Sacraments) by Wapelhorst, *Compendium S. Liturgiae*.

Even though one or two classes each week be devoted to practice, especially to learning the rubrics for the celebration of private and solemn Masses, each cleric will find it necessary to devote some of his free time to this same kind of practice. Where the clerics are ordained after the third year of theology, greater benefit can be gained if to each one of the *ordinandi* is assigned one of the *Simplices* to coach him during practice outside the class-room. Sufficient class-time will thus more easily be found to explain the more theoretical or doctrinal part concerning the origin, development and symbolism of the Mass, the Sacraments and the other liturgical acts. Only a certain fundamental knowledge can be imparted during this course. It is important to develop a love and zealous interest in the liturgy and in their sacred ministry that will urge the students to round out this knowledge during the coming years of their priestly life. What Pope Pius XI says of theological studies in general holds true also of the study of liturgy in particular:

The knowledge acquired at the Seminary is indeed a sufficient foundation with which to begin; but it must be grasped more thoroughly, and perfected by an ever increasing knowledge and understanding of the sacred sciences.<sup>35</sup>

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#### DISCUSSION

FR. MAXIMUS POPPY, O.F.M.:—The plan outlined for teaching liturgy in the clericate deserves serious attention on the part of our Masters of Clerics charged with the spiritual formation of our young friars. The liturgical course as Fr. Patrick envisions it, besides being extended over the entire seminary course and integrated with the other branches taught in the seminary, has another feature which commends it to our Masters of Clerics. It answers a need long ago expressed in this Conference for a progressive course in the ascetical training of our clerics.

It will be remembered that in 1926, Fr. Raphael Huber, O.M.C. has given

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<sup>35</sup> *Ad Catholici Sacerdotii*, Vatican Press Translation (Washington: N. C. W. C. 1936, 40.

our Conference "An Outline for a Progressive Course in Ascetical Theology." You will find this valuable paper in the Report of our Eighth Annual Meeting (pp. 207-234). I doubt if in the intervening years much

### **Need of More Coöperation**

headway has been made in organizing our ascetical courses. By and large, every master is a law unto himself and there is little if any teamwork as between the masters of the several clericates through which our seminarians pass in a given province. Therefore, a liturgical course as here outlined, especially since it has regard for the spiritual formation of the clerics, is a ready made vehicle for such a *progressive* course in spirituality. At any rate, our Masters of Clerics should be the first ones to assume responsibility for seeing the plan put through. They will be serving their own best interests in discharging their office as spiritual directors.

I might add that in the very recent past it is precisely from the field of liturgy that a very serviceable text book has been made available to our Masters of Clerics for imparting such a progressive course in collaboration with one another. I refer to *The Priest's Way to God* by Fr. Thomas Plassmann, O.F.M., the chairman of our Conference. The entire structure of Christian virtue is built up part for part from the rich quarry of material supplied in the ritual of Ordination. And since our clerics actually live in Holy Orders very soon after their novitiate—what more do we want? Nor is the brand of spirituality advocated in this work nondescript or unsuitable for a Franciscan seminary.

## SYMPOSIUM: THE TEACHING OF LITURGY IN:

### IV. PARISH ORGANIZATIONS

Fr. AUGUSTINE HOBRECHT, O.F.M.

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The liturgical movement has grown so strong and has spread so widely in Europe and later in this country, that it is now impossible for any priest, certainly for any pastor, to ignore it entirely. There are still those among the clergy who look upon the movement as a mere fad or fancy that cannot last, as a hobby for specialists, or at most as a "school" of piety, an optional method of religious practice.

But time and persistent effort on the part of our liturgists is gradually changing this sceptical and narrow attitude of those still on the outside of the movement. The day may come, is already

**Growing  
Interest**

fast approaching, when those who stand aloof will be the exception. The writer of this little paper is willing to confess that brief study of liturgical literature and the rather frequent discussion on his subject with his

Franciscan brethren has been an experience for which he is very grateful. It has shown to one only mildly interested the essential importance of the liturgy and the liturgical movement for the entire Church, and the truly remarkable results already achieved by leaders in the movement in different parts of the world. May we not fondly hope that the Franciscan Educational Conference will go far towards strengthening the appreciation of the liturgy among our own brethren. Our Order has always had, since the time of St. Francis, a constant and loyal feeling for the liturgy and has many real achievements in the liturgical field to its credit. But other papers will deal with the history of the liturgy in the Order.

The object of this paper is to show briefly what can be done in a modern parish, particularly through parish organizations, to bring the laity once again into closer touch with the liturgy, to secure for our people "an intimate and continuous contact with the *priestly acts* of the visible hierarchy."<sup>1</sup>

<sup>1</sup> Beauduin-Michel, *Liturgy the Life of the Church* (Collegeville, Minn.: The Liturgical Press, 1929).

It is not a question of liturgical fads or fancies; the true liturgical sense is a safeguard against pietistic or aesthetic vagaries. The liturgical movement is much more than insistence on the use of the missal, the building of so-called liturgical altars or the making of vestments and other externals of divine worship to conform to the canons of the Church. The liturgy, because it is "the exterior worship of the Church," is necessarily concerned with externals and with correctness, yes, also beauty of form in things and movements; but the real leaders of the liturgical movement aim far beyond mere externals. Listen to the opening words in the first chapter of that splendid little book, *Liturgy, the Life of the Church*, translated by the late Virgil Michel, O.S.B., from the French of Dom Lambert Beauduin, O.S.B.

### True Liturgical Sense

The superabundant source of all supernatural life is the sacerdotal power of the High Priest of the New Covenant. But this sanctifying power Jesus Christ does not exercise here below except through the ministry of a *visible sacerdotal hierarchy*. Hence close union with this hierarchy in the exercise of its priesthood is for *every* Christian and Catholic soul the authentic mode of union with the priesthood of Jesus Christ, and consequently the primary and indispensable source of supernatural life. Indeed, by its very nature the liturgical movement is one of the most catholic efforts to restore the best and noblest things in the Catholic Church; it is anything but esoteric or factional.

For all alike, wise and ignorant, infants and adults, lay and religious, Christians of the first and Christians of the twentieth century, leaders of an active or of a contemplative life, for *all the faithful of the Church without exception*, the greatest possible active and frequent participation in the priestly life of the visible hierarchy, according to the manner prescribed in the liturgical canons, is the *normal and infallible path* to a solid piety that is sane, abundant, and truly Catholic.

For most members of the Church, the "participation in the priestly acts of the visible hierarchy" is reached and exercised through their grouping into parishes. In the parish church, the noblest and spiritually the most fruitful functions of the liturgy are enacted,—all centered in the Eucharistic Sacrifice and branching out through the sacramental system and the liturgical year into annual cycles of feasts and seasons for the public worship of the Blessed Trinity, the veneration of the saints, and the sanctification of souls.

### Function of the Parish

And if the Catholic Action of the late and great Pope Pius XI



is "the participation of the laity in the apostolate of the Catholic hierarchy," that apostolate must begin and ever renew itself in holiness in the liturgical life of the parish. The union and collaboration of the clergy and laity can neither start nor continue to flourish where the latter, the people, are either ignorant or uninterested in the liturgy. When the congregation is only *audience*, mentally and spiritually bored to death, when the sacraments are routine duty and the sacramentals are unused trinkets or forgotten forms, then the liturgy is dead and religion is dying.

Other papers in this symposium will treat of teaching the liturgy in the seminaries and in the schools. Here we presuppose that the pastor of a parish has been well trained and is now eager to put into practice what he has learned. If the parish has a school, perhaps even a high school, the pastor has the very best opportunity to develop a strong liturgical movement. But many parishes have no school; in that case the pastor will find in his several or many parochial organizations the best material for the development of a liturgical parish. And even where there are good schools, parish societies will be better and even stronger if the liturgy is prominent in their educational program. Adults, also, can be interested, and even when they have been previously trained, further training in the liturgy is possible and even necessary. Parish societies meet regularly; they can be reached in their separate groups and instructed according to their special needs. Members of these societies are usually made up of the more fervent people of the parish; the liturgy will appeal more readily to them and they will spread the liturgical spirit by word and example throughout the entire parish.

The parish church is, of course, the place where the greater portion of the liturgy must be enacted, and much teaching of the liturgy can and must be done there to the entire congregation. This teaching can be formal through sermons or instructions, illustrated by the building itself and its adornment; it can be informal by virtue of constant association with good liturgical forms and practice. Without previous formal instruction, however, the best of liturgical forms and worship can scarcely be understood or appreciated.

There are two organizations which by their very nature occupy a prominent place in the liturgy, the acolyte guild and the church choir. In most parishes, certainly in this country, those who

**The Acolyte Guild** serve at the altar are boys or young men, usually associated in a group that is formally organized. This parish society, all its members, must be well trained in the liturgy. This training, to be effective, must go beyond mere knowledge of the Mass prayers and the rubrics for serving. If the altar boys were taught in a formal way at their meetings a brief, but carefully outlined history and explanation of the Mass, if that instruction would include detailed description of every object in the sanctuary, sacristy and the entire church; if the boys were given an understanding of Holy Orders, including Minor Orders, the functions of which they perform as substitutes; in short, if our servers, as we call them, were better informed and trained liturgically, they would not only be better altar boys, they would be better Catholics and become a source of edification to the entire parish.

What about the choir? That organization is of such importance to the liturgical life of the parish as to deserve a special paper. Suffice it to say here that a pastor should know enough about liturgical singing, and should be interested enough to enforce with gentle but inexorable firmness and tact every regulation of the Church. When the singing by the choir becomes a beautiful and devotional prayer, instead of a distracting entertainment, when the Gregorian Chant becomes the rule rather than the exception in the repertoire of the parish choir, when the entire congregation takes over that portion of the liturgical chant which it can, and according to the wish of the Church, should sing, then the *Missa Cantata* and *Missa Solemnis*, then also *Vespers* and *Complin* will be restored to their rightful prominence and popularity in our public worship. A growing number of parishes in this country prove that it can be done.

In the program of the liturgical movement as formulated by its leaders, there are two major divisions, the first embracing the *Acts of Worship*, the second, *Liturgical Activity outside of Cultural Acts*. Under the first heading are listed those cultural acts in which the active participation of the laity is to be sought and fostered; the Mass, especially the High Mass, *Vespers* and *Complin* of the Sunday, more active association with the sacraments when received or assisted at, a more intelligent respect for and confidence in the sacramentals, restoration of the liturgy for the dead.

Under the second heading four subdivisions list ways and means by which the liturgical movement may be promoted. One of those

means is to give regular systematic liturgical training to organized groups of the laity. Experience has shown that the most popular subject for discussion clubs (formerly study clubs) is precisely the liturgy. The reason for this is that the material for study or discussion is less abstract, mostly very concrete, and especially if accompanied by exhibits, illustrations, lantern slides, moving pictures or dramatization, can be made invariably interesting for any group, old or young, well educated or not.

Textbooks for the laity in either extensive or compendious form, on every subject of the liturgy, are now available. From its very fruitful use in his own parish, the writer can testify to the excellence of "The Catholic Action Series of Discussion Club Textbooks."<sup>2</sup>

Instruction obtained thus in the informal atmosphere of small groups, such as study clubs should be, has advantages over sermons on the liturgy given in church. Actual display of liturgical objects such as vestments, sacred vessels, books,—this with periodical study visits to the church, and **Concrete Methods** sacristy; practice periods in following the Missal; training some groups, especially a male *schola cantorum* in the more difficult Gregorian chant, or larger groups in singing the Ordinary of the Mass,—all these methods of liturgical training will prove not only interesting; they will do more than anything else to keep up the membership in parish societies; they will inject new life into the entire parish. Liturgy is the life of the Church, liturgy will be the life of the parish.

Spirituality in the parish, in the church, in the homes and hearts of the people, can be built up in orthodox and lasting form, in no better way than through the liturgy.

Let us sing, then; let us lend our ears, open our eyes, unite ourselves completely to the priestly acts according to all the demands of the ritual; let us participate freely in all the functions of parochial life, assimilate all the riches of the liturgical texts, surrender ourselves to the action of our holy Church, in a word, *live the mystery of the hierarchy*. . . . It is thus that we shall find the manna of the desert, the family table, the embrace of our Mother Church, nay, Jesus Himself, God.<sup>3</sup>

<sup>2</sup> A. A. Clendenin, *Altar and Sanctuary* (7th ed., Wichita, Kansas: Catholic Action Committee, 1938).

J. J. Butler and A. A. Clendenin *Praying the Mass* (Wichita, Kansas: Catholic Action Committee of Women, 1934).

L. A. McNeill and A. A. Clendenin, *The Liturgical Year* (Wichita, Kansas: Catholic Action Committee, 1937).

<sup>3</sup> Michel-Beauduin, *Liturgy the Life of the Church*.

## SYMPOSIUM: THE TEACHING OF LITURGY IN:

### V. HIGH SCHOOLS

Fr. KENNETH ROULEAU, O.F.M.

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If we might borrow a term from modern psychology, the thought that is foremost in the minds of all here is liturgical unconsciousness. Many writers have pointed out that the Christian people has long since ceased to exercise its corporate priesthood at the altar *consciously*. Various reasons are given for this: the tradition of private worship, the ignorance of a glorious heritage, and finally in modern times the widespread selfishness that has crept into even the divine service. These things being so it is apparent that the laity is the first concern of the liturgical movement.

Since it is obvious that the question here is a question of education, the importance of the Catholic high school is at once recognized, for in the Catholic high school today we are training the adult laity of tomorrow. The liturgical movement—the **Plastic Youth** movement that has for its purpose the reawakening of liturgical consciousness—by its very nature has a message for all classes. But youth with its awakening instincts is peculiarly adapted to the teaching of the liturgy. Its maturing powers of intellect find realization in the appreciation of the liturgy's meaning. Its developing social tendencies find satisfaction in the social character of the Church. And, finally, its striving for a satisfactory explanation of things is fulfilled in the accurate knowledge of its position in the divine plan. With this in mind it is not difficult to understand that we must go to youth rather than to the adult laity if we wish to establish the liturgical movement firmly. For we know that in adult Catholics non-liturgical habits are so deeply ingrained that our efforts to convert them to a wholehearted comprehension of the liturgy are seriously impeded. Youth on the other hand has no contrary attitudes or habits that might prove an obstacle to liturgical instruction.

In spite of all this there seems to have been no satisfactory approach to the problem of developing liturgical appreciation in



the high school. Liturgical writers seem to have erred either on the side of symbolism or on that of mere mechanical participation. We, however, understand that the liturgical movement cannot be limited to either of these. Symbolism has a place. Training in the ceremonies also has a place. But the center of all liturgical instruction must always remain the doctrinal basis without which the liturgy is a meaningless series of actions. Since at the present time no text or course has developed this idea adequately, the teaching of the liturgy, i. e., the approach, the methods and the course itself, must be largely subjective and dependent on the individual teacher.

When we come to a consideration of the actual methods in use in our high school, Roger Bacon in Cincinnati, we must first observe that we are hampered by an unsatisfactory religion course.

**A Method** This required course, following as it does the traditional concept of high school religious instruction, prevents to a wide extent an integrated approach to the teaching of the liturgy. Such teaching has been chiefly incidental in character. Several of our teachers, it is true, have developed their own procedures. In view of the difficulties, however, the method that seems most practical is that which stresses the idea of sacrifice.

In using this method the teacher develops the idea of sacrifice as the perfect fruition of the Mystical Body. This, of course, requires extensive instruction on the Mystical Body itself and the priestly nature of its members. In actual teaching procedure this is worked out in a number of projects or assignments. The first, and perhaps most important, is the project in which the student under the guidance of the teacher learns his true place in the divine plan of things. With this basic knowledge as a background it is not difficult to proceed to the study of the four ends of sacrifice and to the Sacrifice of the Mass itself.

In this work no particular text book is assigned except perhaps the missal which is referred to repeatedly. An extensive number of books is made available for consultation and further study by the students themselves. Notes and outlines based principally on Parsch's *Liturgy of the Mass* are used as guides for the assignments.

As in all project teaching the objectives are made clear before actual work begins. Progressive checking by the students themselves serves not only as a measure of learning experience but also

**Promoting Interest** as an incentive to further interest. In the system of which we are speaking the instruction of the teacher is the center around which is developed discussion by the pupils. In a preliminary discussion the teacher by leading questions attempts to clear the way for his own teaching. This teaching itself is simple, direct and inspirational in character. It aims, first of all, to arouse an awareness of membership in the Mystical Body and to develop an understanding of the individual rôle in the priesthood of Christ. The predominant concern therefore is to explain simply the significance and perfection of the *Sacrifice* of the Mass. Hence the mass is studied not as an artistic structure or as a fabric of complicated rubrics but as an action in which the individual Christian effects his union with God through the Mystical Body. After the instruction by the teacher further discussion is carried on under his direction. Finally, the various facilities and activities of the school program are used as a means of practising the things learned in the class room.

Among these activities must be mentioned first of all the study of the Missal which is carried on throughout the four year course.

**Activities** Each week in a general assembly some aspect of the Mass is treated and the intelligent use of the missal explained. This is supplemented with a practical training in the *Missa Recitata*. Every first Friday at a special school mass the students participate *actively* and *consciously* in the kingly priesthood about which they have been learning.

Roger Bacon is not blessed with a chapel of its own. It cannot therefore make the *Missa Recitata* a daily observance. But although this actual participation in corporate worship must be somewhat limited, nevertheless, its beneficial effect is apparent. This was determined in a questionnaire submitted to the seniors of whom seventy percent admitted the regular use of the missal. Several of these seniors have sought on occasion to express their gratitude for the deeper understanding of the Mass and its meaning. They have also pledged themselves to support any movement toward a more widespread participation in corporate worship.

Besides these formal exercises under the sponsorship of the school, the more familiar societies and movements, such as the Catholic Action group and the C. S. M. C., use every opportunity

to develop the ideal of the Christian community, its life and function. Another example of this interest in the liturgy is the fact that the Art Class prepares appropriate posters portraying in symbolism the feasts of the ecclesiastical year. A year ago the school's annual publication, the *Troubadour*, took as its theme the Sacrifice of the Mass. This was carried out in a series of excellent photographic studies of the Mass together with a brief but pertinent explanation written by the students.

Inadequate and lacking in integration as the above program may seem, we think it not ill advised for it rests on a firm basis of doctrinal instruction.

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## SYMPOSIUM: THE TEACHING OF LITURGY IN:

### VI. THE COLLEGE

Fr. VICTOR HERMANN, O.F.M.

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Obviously, so important a part of the Catholic's spiritual life as divine worship should find its way into the college religion course. When the young high school graduate enters college, he is normally only a few months removed from the secondary school age, yet in a short time he will be a more thoughtful member of the community to which he belongs.

As an elementary school pupil, he has probably learned many things about his religion, and this has included something of the liturgy and divine worship, too. In high school he has probably questioned many points of Catholic dogma or morality that he could not, or perhaps, in youthful pride, did not try very hard to understand.

The jump to college is only of one, or perhaps two or three years at most, but, as a rule, environment and the influence of his other studies, have begun to develop a more clearly defined outlook on life. If the liturgy has been presented to him at all in the past, he nevertheless knows very little about it. He wants to know more. He asks questions; he is not satisfied with bare statements. He desires to know, if he is at all earnest and intelligent, the significance of divine worship, its attendant ceremonies and symbolism.

The ordinary religion course, if it neglects to answer these questions, has been in his eyes to that extent a failure. "Nothing beyond what I had in elementary schools; same as high school," we hear him complain. "We never learn anything new in our religion courses." And finally, "What's the use of bothering about them at all?" As a result, he skips classes as often as he can—a hard thing for the instructor to take, but an indictment of the system as well.

I do not, of course, wish to imply that the regular college religion course can get all of its new life simply by adding a few



courses or lectures on the liturgy. I do think, however, that here we have one means to that end, an excellent one at that and an important one.

In the four-year college of today, religion teachers follow varied plans in arranging their material. Two of these arrangements are fundamental, the four-year religion course plan and the two-year plan. Naturally the four-year plan offers a more complete schedule. But even by building the religion course on this plan, one college in the Middle West finds a year devoted exclusively to the liturgy impractical. This college, a boarding school chiefly, tried a special course in liturgy, but abandoned it after one year. Teachers there prefer to leave the liturgy as a topic for Sunday sermons, seminar, or individual research.

Obviously the sermon plan would be satisfactory in a boarding school only. It seems to me that the four-year plan should find ample space—at least one semester—somewhere in the curriculum for a course devoted entirely to the sacred liturgy, making constant use of knowledge acquired in all other studies to further its aim—the general religion course, Latin, the arts, literature, even drawing to make sketches and diagrams.

Normally, however, Catholic students are required to take religion courses only as freshmen and sophomores. During one of these two years, it seems to me, there ought to be some time reserved for a number of discussions and lectures

**Two-year Plan** on the liturgy. It need not be a special course; in fact, the time is so limited, the field of religion so wide, the relative importance of fundamental dogmatic and moral truth so much greater, that to spend even a single complete semester on the liturgy to the exclusion of everything else seems impractical. Yet the liturgy should not be entirely forgotten as I fear it often is. The course is, at times, so overloaded with side readings that are only remotely related to religion, readings that belong more naturally to other courses, that little time is left for liturgy. The problem, then, still remains and the truth is that we have here a practical case of "one thing must be taken, the other must not be neglected."

Discussing the question with other college instructors, I have found several variations of the two-year religion course plan. All of them agree that discussions of the liturgy are secondary only to

the essentials of the course, apologetics and the fundamentals of Christian doctrine and morality.

The first plan would make the liturgy a side issue entirely, supplementing the main religion course by papers, readings, reports. One advocates the question box, encouraging the students to ask questions about liturgical things they do not understand. This instructor would discuss in class only points the student raises by his questions.

The second plan incorporates the liturgy into the regular course in religion as an integral part. One variation of this plan sets aside six to eight weeks for liturgical discussion. Another, perhaps more practical, suggests that the instructor introduce the liturgy as it comes up naturally in relation to other matters taken in the class room, the Mass, for instance, the sacraments, the sacramentals.

The liturgy of the church, a semester course in itself, assigned either to the freshman or sophomore year as part of the regular religion course, is a less practical plan. As an elective for interested students, the course in liturgy would, it seems to me, face many obstacles. The enrollment would be small, and more than likely it would be difficult to get credit recognition for the course in some states.

All of these plans admit, of course, that the liturgy must somehow enter the college religion course. The manner and degree of entry vary. Perhaps a combination method growing out of the three I have mentioned would better serve the purpose.

My suggestion is this. Sometimes in the freshman or sophomore religion course, the instructor must find time (six to eight weeks) to interpret the liturgy of the Church to his class. Since the center of Catholic worship is the sacrifice of the Mass, the greater part of that time will be devoted to the Mass, emphasizing:

1. The nature of divine worship, the idea of sacrifice, the theology of the sacrifice of the Mass in as far as the college student is capable of grasping it.

2. The principal ceremonies, chiefly those tied up with the three main parts of the Mass; then also the canon, the mass of the catechumens and that of the faithful, the various prayers and their significance.

3. The incidental changes in the ceremonies at certain seasons, which will give occasion to speak of Holy Week, the feast days, etc.
4. Historical aspects of the Mass and its ritual, the feast days and things connected with them.
5. The use of the missal to pray the Mass with the priest.

Besides the Mass, the instructor might insert in its proper place the liturgy of the sacraments, especially of Baptism, Penance, Extreme Unction, and Matrimony. Here he should explain the prayers as well as the rite of each individual sacrament.

Assignments might include certain readings of books on the Mass, the various other rites besides the Roman, modern religions and their methods of worship, the mystery and morality plays of the Middle Ages and their connection with the Church's liturgy, the Old Testament and its sacrifice. Seminars, class reports and discussions would complete the plan.

Should one, however, adopt the four-year religion plan, where should the semester of liturgy be placed? Logically it should follow the discussion of the sacrifice of the Mass. But  
**Placing the Course** since the liturgy can easily form a course in itself, it would perhaps aid the teacher in planning his course to place it separately. In that case some such arrangement as the following seems natural.

*Freshman Year:* apologetics, or fundamental theology, including the life of Christ, the founding and early history of the Church.

*Sophomore Year:* Christian doctrine, the Apostles' Creed (first semester); Christian morality, the commandments (second semester).

*Junior Year:* the sacraments except Matrimony (first semester); divine worship, sacrifice, and the *liturgy*, using as basis the suggestions made earlier in this paper (second semester).

*Senior Year:* Catholic teaching on matrimony, the family, and social problems.

A good course in any subject always has well defined objectives. What should the college instructor aim at when he teaches the

liturgy of the Church? What should the student gain from his course in the liturgy?

**Objectives**      Active participation in the liturgy of the church is a phase of Catholic Action, the first aim of which is personal sanctification, the second, sanctification of society, which brings about that union which Christ demands between the faithful and His Church, and through the church with Himself as the head of the mystical body.

The college teacher of liturgy, therefore, should aim:

1. To make the student appreciate the full significance of the public worship of the Church.

2. To make the student participate in an active way in the more important liturgical functions, above all, in the Mass, the one really great phase of liturgical service in which all students must take intelligent part.

3. To make him participate with the conviction that such participation is but an expression of man's primary purpose here on earth, the glory of God and his service. Personal sanctification will be the natural result.

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## SYMPOSIUM: THE TEACHING OF LITURGY IN:

### VII. MAJOR SEMINARIES

FR. DAVID BAIER, O.F.M., S.T.L.

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The priest, the ambassador of Christ, must be fully equipped to carry on the work of the sanctification of souls, for which Christ came into the world. While he is a teacher and a spiritual ruler, he is primarily a *liturgus*, a public minister, who is  
**The Priest,** ordained to offer sacrifice to God, and to dispense the  
**a Liturgus** mysteries of God to mankind (cf. Heb. 5, 1; 1 Cor. 4, 1). It is necessary, therefore, that the training of aspirants to the priesthood center about the liturgy of the Church, for the liturgy tends directly towards the glorification of God and the sanctification of souls, the primary purposes of all religion, and is the sole reason for the existence of the priesthood.

Among the sacred sciences, which must enter into the curriculum of major seminaries, liturgy occupies a prominent position. The priest celebrates the holy Sacrifice of the Mass, recites the Divine Office, administers the sacraments and sacramentals;  
**Importance** in a word, he is engaged every day of his priestly  
**of Liturgy** life in carrying out the liturgy of the Church.

Certainly, he should know the liturgy. To know the liturgy is, first of all, to know the rubrics which govern the proper execution of the liturgical acts. This knowledge must be conveyed to the future priest in a systematic course before his ordination to the priesthood. Since seminarians are usually advanced to the subdiaconate at the end of the third year of theology, it is necessary in that year to teach the rubrics of the breviary. The course in the rubrics of the Mass, the sacraments and the principal sacramentals belongs in the fourth year of theology. At least two periods a week should be devoted to the subject-matter of these courses. It might be noted, furthermore, that the professors of these courses should not merely teach rubrics, but should imbue the future priest with due love and reverence for them all,

whether they are essential rites instituted by Christ, or non-essential rites prescribed by the Church.

But the priest should know more than mere rubrics. Besides the courses in rubrics, the seminary curriculum should include a course in the science of liturgy, or liturgies, which especially treats of the history and meaning of the sacred rites. This

**More Than** course should consist of two periods a week for two  
**Rubrics** years, or at least three for one year, and would fit best into the earlier part of the theology course. It

is essential in this course that the seminarians be imbued with the proper significance of liturgy as the public worship of the Church, as corporate worship and not merely private devotion. Though the study of the Roman liturgy is the principal object of the course, the Oriental liturgies should also receive due attention. And if the seminary curriculum does not include a special course in ecclesiastical art and architecture, the professor of liturgies should also devote a few classes to this subject, and outline its fundamental principles.

Another subject, which is closely associated with the liturgy of the Church, but must be treated in a special course, is Gregorian Chant. It is sufficient to note that adequate time should be set aside for the training of future priests in the chant

**Gregorian** of the Church. They themselves will have to sing  
**Chant** parts of the liturgy, and upon their initiative and encouragement will greatly depend the success of the

parish choir. Referring to seminaries and other houses of study for the training of future priests, Pius XI states that, while the lessons in chant may be brief, they should be frequent and almost daily (cf. *Apost. Const.*, "Divini cultus").

But not only the professors of liturgy must teach liturgy; those of the other sacred sciences are also frequently called upon to do so. The latter can be of great service to the cause of liturgy by giving due attention to points of liturgy, whenever oppor-

**Correlation** tunities present themselves. Such opportunities are not rare, for liturgy is intimately related to the other

sacred sciences. Dogma frequently draws arguments from the liturgy of the Church, for the latter is simply applied dogma, or as it has been called, the incarnation of dogma. The exegesis of Sacred Scripture should contribute to a better understanding of many liturgical texts. This is true also of Patrology, or the study

of the Fathers, from whose writings the Church has taken a considerable portion of the breviary lessons. Moral and ascetical as well as pastoral theology are aids to a more fruitful use and application of the liturgy. Canon Law and Church History embrace much that pertains to liturgy; the former liturgical law, the latter the history of liturgy. Homiletics and catechetics cannot ignore liturgy as an important source of material for sermons or instructions.

I should still like to mention another aid to seminarians in their study of the liturgy of the Church, namely, the liturgical club. Such a club now exists in several of our seminaries. By the papers on liturgical subjects, which are read at the meetings, and by informal discussions, the liturgical club supplements the work of the class-room, and promotes an active interest in the liturgy among our future priests.

Finally, a word concerning the spiritual training of seminarians in its relation to the liturgy. The spiritual life of future priests should also be a liturgical life. Private devotion must be subordinate to public and corporate worship. Aids to

#### **The Liturgical Life**

the liturgical life are the daily use of the Missal in attending Mass, perhaps, if feasible under the particular circumstances, the *Missa recitata*; high Mass and Vespers, especially on Sundays and feastdays, at which the chant is rendered by the seminarians as a body, not merely by a select choir; frequently recitation of the Canonical Hours in common, perhaps, the daily recitation of Prime and Compline, the liturgical morning and evening prayers; participation in special liturgical observances, as during Holy Week, on the Rogation Days. Of course, the responsibility for the correct and dignified execution of liturgical acts in the seminary chapel lies with the seminary authorities, the Rector and Director. Our future priests must learn in the seminary, if they have not learned it before, to live with the Church; they must exemplify in their own daily lives the admonition contained in the words, *Sentire cum Ecclesia.*

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## SYMPOSIUM: THE TEACHING OF LITURGY IN:

### VIII. THE THIRD ORDER

Fr. SERAPH ZEITZ, O.F.M.

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The chief aim of the liturgy of the Church is to bring her children to the consciousness of their incorporation into the mystical body of Christ, and succeeding in this, to further their spiritual progress. The primary objective of the **Aim of the Third Order of St. Francis is the personal sanctification of its members.** By their similarity of purpose the liturgy of the Church and the Third Order are destined to a joint service of God and mankind. The very fact that St. Francis is the founder of the Third Order foreshadows this. In his deep love for the Church and her liturgy St. Francis frequently admonishes his followers always to adhere to the rites of the Roman Church, because he realized their foundation to be made on the Gospel of Jesus Christ. St. Francis points out the spirit that guided him in his own life in these words: "The Lord revealed to me that I was to live according to the Gospel." And it is this same spirit of St. Francis, this following of and union with Christ which dominates the liturgy, that was injected into the Rule of the Third Order.

The Rule and the Ritual of the Third Order are based upon the sacred liturgy. The same prayers which occur so frequently in the most sublime ceremonies of the Church are to be found in the Ritual of the Third Order. The reception and profession in the Order are ecclesiastical rites in keeping with Canon Law and the Decrees of the Popes. Ranked with the Breviary of the cleric among the public prayers of the Church is to be found the Office of the tertiary. The special prescribed fasts are in accord with the mind of Holy Mother Church. By their Rule the members of the Third Order are counseled to take part in the various liturgical functions. Witness the following from the Third Order's Rule of life: "They shall approach the Sacraments of Penance and of the Holy Eucharist every month. Let those who



can do so attend Mass every day. Let them contribute according to their means, so that provision may be made for the dignity of Divine Worship. Let them pray with fervent charity for the eternal rest of the deceased." Not only do these provisions of the Rule demonstrate the closeness with which the Third Order is allied to the liturgy of the Church, but offer so many more reasons and the purpose for which tertiaries should be well instructed in the sacred liturgy.

To draw upon St. Paul's teaching regarding the mystical body of Christ, the Third Order almost seems to be more than the wild olive spoken of in Romans (Rom. xi, 17). It is a flowering branch engrafted on the original olive tree, Christ, and sharing its growth. Other liturgical organizations and Catholic Action groups among the laity have been engrafted on the olive tree in late years, and must perforce steal the strength of the older branches, if these branches are not cultivated and stimulated in their growth through more solid teaching on the very purpose of their existence,—the living of the liturgical life.

The director of the Third Order fraternity, then, is the gardener upon whom rests the responsibility of fostering the growth of its members in the mystical body of Christ. He is the link between God and the Third Order member. It is his duty

**The Director** to instruct his flock in their peculiar relationship to Christ. He must make them understand their unique position in the life of the Church. They must learn not only what the liturgical life is, but how and why they are called upon to lead such a life. And in order to give this flowering branch the means of life and growth, the director must bear in mind the fact, that the Third Order, like any other delicate plant, besides considerable care, needs no more than the simplest of elements for its growth. Highly-prized compounded plant foods would be useless if the plant could not extract from these compounds a few simple elements. So, the director will find that he must use simple and practical methods of imparting to his fraternity the simple truths embodied in the liturgy of the Church.

For many years it seemed to be the general way of thinking among our priests, that the only way to impart the knowledge of some particular doctrine or practice of the Church to the people was through the medium of the pulpit. The doctrine was preached at them. So, too, our Third Order directors. The sermon at the

monthly conference with its continual eulogy of St. Francis was the sole source of Franciscan knowledge and inspiration to the fraternity. In time, however, additional means of imparting the ideals of St. Francis have been adopted, and it is through these same channels that the liturgy may be taught.

Still, there is no doubt, that the monthly conference sermon is a simple and practical method of putting across the liturgy of the Church. And the director need not look far for ideas. The

**The Monthly Conference** ecclesiastical calendar serves well as a guide to the preacher of liturgical sermons. The different seasons with their constant changes in our liturgy,

the variation of color in the liturgical vestments, the use or lack of organ or flowers in the divine services, the omission of certain prayers and the substitution of others, all, external things in themselves, we know, have a far deeper meaning in the life of the Church and her members. As the ecclesiastical year moves along the director should have a bottomless font of knowledge from which to draw material for his liturgical sermons. What he has learned in the seminary, what may have become to him something common and ordinary, is an awe-inspiring and wonderful phenomenon to his fraternity. The tertiaries cannot fail to appreciate the fact, that they, as well as their priests, have a part in all that is going on about them within the Church, in the sorrows and joys, in the penance and glories of Christ and His Church. The director must not be content with merely informing his fraternity on the liturgical practices of the Church, but his sermons must imbue them with the will to live the liturgy.

There was pointed out before the wealth of liturgical matter to be found in the Rule of the Third Order. For an example, consider the Little Office required of those tertiaries who recite

**The Daily Office** neither the Canonical Hours nor the Little Office of the Blessed Virgin Mary. That daily office of twelve Our Fathers, Hail Marys, and Glories, seems to be an insignificant thing in itself. And yet, made up of the three

most beautiful liturgical prayers in the history of mankind, it is the official prayer appointed to the tertiaries by God, Himself, through His Church. When the Third Order member whispers this prayer to His Heavenly Father, it must reach the ear of God as a mighty roar, coming as it does, not only in unison with the voices of millions of other tertiaries, but in union with

the voice of Christ Himself. That prayer veritably storms heaven each day, and produces in the soul of the tertiary more grace than any other prayer he might say. The Little Office is the heart of the tertiary's life pumping through his veins the life blood of Christ and His Church. From this one example there is seen the ample opportunity offered the Third Order director, either in the monthly sermon or in the special instructions that are given on the Rule, to correlate the Rule and Ritual with the mystical body of Christ, and thereby, to spark the soul of the tertiary with a greater love for the liturgical life.

What many people mistakenly believe to be a very modern democratic institution which is attaining a great deal of popularity in the Church today is the discussion group or study club. To the busy director of the Third Order this means of guiding his members to a knowledge and practice of the liturgy should be a boon. Every fraternity can afford to have, at least, one of these liturgical study clubs. In the larger fraternities several may be formed, each dedicating itself to the study of some particular phase of the Church's liturgy. Leaders for these groups are easily to be found among the more educated of the tertiaries, and the material is easily available among the multitude of liturgical pamphlets on the market. Meeting once a week, it is possible for these groups to accomplish more in a short time through their own efforts, than the director could accomplish in months in the pulpit. Occasionally members of these study clubs may be called upon to give little liturgical talks to the whole fraternity, so that each and every member might receive not only some beneficial knowledge, but inspiration as well from the work of the others. The fraternity, too, would appreciate a timely lecture by some cleric or layman prominent in the field of liturgy. However, the discussion group must not be allowed to take a purely objective viewpoint in their liturgical studies. But again, it is the work of the director to guide all these studies into the channel that leads to personal sanctification.

Though the principal object of the liturgical life and of the Third Order is personal sanctification, the acquired holiness of the tertiary would be a sorry thing if it did not in some way express itself externally and communicate itself to others.

**Liturgical Expression** Since the liturgical movement goes hand in hand with that of Catholic Action, (*Ora et Labora* is the watchword,) quite a few fraternities have succeeded

in combining both through the manufacture of vestments, altar cloths and other liturgical paraphernalia. This work, done for the most part for the missions and the poorer churches, lends itself very well as a medium of instilling into the tertiaries an appreciation of the liturgy of the Church. The members engaged in such work are naturally interested in the liturgical meaning of the designs, the colors, and the forms of the objects which they manufacture. And while they learn something of the liturgy through their own handicraft, they also further Catholic Action through real participation in the Divine Apostolate. Ever so often such fraternities place their work on exhibition, and take great pride in their ability to explain the meaning and the use of their handiwork to others.

The center of our sacred liturgy is the perpetuation of Christ's Sacrifice on the Cross, Holy Mass. The Rule of the Third Order recognizes this in its precept to attend Mass daily, if possible, and to provide for the dignity of Divine Worship. The

**The Mass,  
the Center  
of Liturgy**

words often attributed to Pius X and supposed to have been addressed to a group of laymen: "You must not *pray* at Mass, you must *pray* the Mass," were meant in particular, one likes to think, for such laymen as the members of the Third Order. Some have taken occasion to read into these words a command to the laity to take up the missal as a means of active participation in the Mass. Nevertheless, whoever said these words, whether or not it was Pius X, certainly realized, as did St. Francis before him when he gave his clerics the Breviary and his lay-brothers the Our Fathers as their Office, that everybody is not equipped to probe the same depth of the liturgy with profit.

However, the use of the missal as a means of acquiring the true significance of the Mass may be made with advantage by a great number of our tertiaries. If the tertiary is to use the missal with undying interest and with profit, he must be taught not only the use of the missal, but he must first learn the meaning of the Holy Sacrifice of the Mass. A few minutes devoted to the explanation of some part of the Mass and the use of the missal in relation to it by the director at each meeting of the fraternity is all that is required. Once in possession of the knowledge that he really has a place as a co-sharer in Christ's priesthood, as a co-victim in Christ's Sacrifice, the tertiary has drunk deep of the sacred



liturgy. Thereafter, as many times as the Third Order member shall take his missal in hand he becomes a teacher unto himself of the liturgy of the Church.

If then, the private use of the missal may be made to further liturgical knowledge and life among the tertiaries, the ideal must be the *Missa Recitata* or Community Mass. Through the *Missa Recitata* the lay-tertiary may approach as close as is possible for him to the Altar of Sacrifice. He, in unison with those about him, no longer is merely represented through the server at the Altar, but actually rather than vicariously ministers to the celebrant of Holy Mass.

And it is even less difficult for the tertiary to learn the practice of the Community Mass than the private use of the missal. The major drawback to the use of the Community Mass by our Third Order fraternities is that most of the fraternities are connected with parish churches, and such practice would interfere with the ordinary parochial mode of worship. However, even in these churches the monthly Communion Mass of the fraternity may be set aside as a *Missa Recitata*. In our convent churches the Community Mass may be used much more frequently.

That the Church's liturgy should be taught to the Third Order all will agree. How it is to be done has been and always will be a question,—in spite of this paper. However, it is hoped that these pages may, at least for some, suggest an answer to that question. No matter what method of teaching the liturgy is used, the final test of its success will be found in the tertiaries themselves. When they are brought to the realization that they are living parts of the mystical body of Christ, and can say with St. Paul, "with me to live is Christ," (Phil. ii, 5), then we have succeeded.

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## DISCUSSION

FR. EDWARD LUTZ O.F.M.:—It is the purpose of this discussion to urge especially the increased use of material aids for the better understanding of the liturgy. While the teacher or the moderator will always remain the most important element, his words can be made much clearer and more graphic by the use of books, bulletin boards, charts, demonstrations, pictures and the like.

The First requisite, I believe to be a missal, which almost everyone can afford, since a very servicable, cloth-covered one can be procured for twenty-five cents, or one containing only the Sunday and feastday Masses, for fifteen cents from the P. J. Kennedy Co., New York City. However, it will be necessary for the Third Order Director to explain repeatedly the use of the missal.

### Material Aids

This can be done by explaining the Mass said on the day of the meeting or the one for the next Sunday.

Another significant help is a bulletin board for the posting of diagrams, pictures, charts, select clippings from newspapers or magazines opened at a worthwhile article. This will focus attention upon reading material which the tertiaries might otherwise miss. Printed or typed translations of the orations or other parts of the Divine Office or Holy Mass help to emphasize the sentiment of a feast or season and tend to bring out more vividly the meaning and beauty of the liturgy.

In each meeting room there might well be a chart of the liturgical year such as the Desclée Company of Paris or the Lohman Company of Saint Paul publishes. These in themselves bring out the unity of the ecclesiastical year and an occasional reference to them intensifies this fact.

A series of demonstrations, as objective as possible, containing the special rubrics and significance of such feasts as, Candlemass, Ash Wednesday, Palm Sunday, the three last days of Lent, the Ember days, Rogation days and the like would certainly interest the laity. Another set of such objective demonstrations on the sacraments of the Church with a certain amount of dramatization concerning their ceremonies and meaning will facilitate the understanding and increase devotion. The detail and the manner of procedure will depend much upon the age of the hearers and resources of the Director.

Furthermore, if the fraternity is located in a large city, the Director might profitably take the Cordbearers or junior tertiaries to one of the shops selling church goods, especially if the company manufactures or imports liturgical vestments. The care, the art, and the development in sacred ornamentation revealed by such a visit will amply repay for the expense and trouble of the trip. If this cannot be done conveniently, some of these firms, at least the more progressive ones, such as the Root Candle Company of Medina, Ohio, employ lecturers to provide excellent illustrated talks and demonstrations of their products.

Then if we cannot get equipment at home, we should employ the material

aids of other countries. The marvelous liturgical study-aids of modern Germany are obtainable from the Volksliturgisches Apostolat, Klosterneuburg bei Wien, while those of Belgium can be had from Saint Andrew's Abbey near Bruges. From at least these two sources a veritable wealth of all kinds of liturgical books, outlines for study circles, illustrated courses on the liturgy, Bible, and catechism, courses in Gregorian Chant, mural friezes, liturgical scenes, charts of the sacraments, and many other ingenious devices can be brought to initiate and keep the faithful of all ages and most of all our tertiaries devoted to the Church's life of prayer.

In conclusion, might not the St. Anthony Guild Press, since it has already made a noble beginning, become the headquarters for the production and distribution of material aids to be contributed by the three Franciscan families of our country?

FR. MARION HABIG, O.F.M.:—The rule and ceremonial of the Third Order contains much that is liturgical in character: the prayers before and after the monthly meeting, the ceremonies of investiture, of profession, of the visitation, the regulation about daily Mass, and in particular the Tertiary Office. If you examine the rule of the Third Order, you will find that the twelve Our Fathers are prescribed for those "who recite neither the Canonical Hours, nor the Little Office of the Blessed Virgin Mary." Laymen, therefore, who are members of the Third Order, are indirectly exhorted by their rule to recite the regular Divine Office or at least the Little Office, if they have the time and ability. In fact, they could say this Office in English, for English translations are available. In the Middle Ages when Latin was the common language of all educated people in Europe, it was not an uncommon thing for laymen to say the priest's breviary. The original rule of the Third Order prescribed a different Tertiary Office than the revised rule of Leo XIII, though the latter retained as much of the original as possible. Educated lay people among the early tertiaries said the seven canonical hours just like the priests; in fact, they said Matins with the clergy in the church.

However, the rule mentions also a substitute, which may be called the private Tertiary Office. This consisted of the following: the psalms of Matins or any other eighteen psalms; for Prime, Psalm 53 and Psalm 118, verses 1 to 32; for the other Hours, the regular psalms with the *Gloria Patri*. The unlettered were to say twelve Our Fathers for Matins, and seven for each of the other Hours—a total of fifty-four Our Fathers; and they were to add the *Credo* and the *Miserere* to Prime and Compline, if they knew them by heart. Unless prevented by circumstances, all, both educated and uneducated, attended the recitation or chanting of Matins in church daily during Advent and Lent.

Thus, long before anyone talked about a liturgical movement, tertiaries were carrying out a liturgical program of their own. Even today, though they may not proclaim it to the world or even realize it themselves, well-instructed tertiaries living according to their rule are very close to the liturgy of the Church. Still, tertiaries can and should take a more active part in "the liturgical movement"; their rule has these words: "In their daily life let them strive to lead others by good example and to promote practices of piety and good works." Cf. *Third Order Forum*, May, 1931, p. 69).

## Aids From Abroad

## Tertiary Rule and Liturgy

## The Tertiary Office

## SYMPOSIUM: ASSOCIATING LITURGY WITH:

### I. SACRED SCRIPTURE

Fr. THOMAS PLASSMANN, O.F.M., S.T.D.

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The professor of Sacred Scripture receives the Book of Books from the hands of Mother Church. Whatever may be his preferences in explaining the *Sacra Pagina*, he must ever be observant of that sense *quem tenuit et tenet Sancta Mater Ecclesia*. And strange as it may seem, this is not a restriction, but rather a comfort and an inspiration.

When Isaias exclaims: "Who hath forwarded the spirit of the Lord? or who hath been his counsellor, and hath taught him?" (40, 13), he might have spoken the same of Mother Church, the

**The Church's Privilege**      Bride of Christ, the Mistress of Nations, the only one in this wide world that understands human nature and the human heart. Apart from her other spiritual functions, it has been her privilege and her delight throughout these centuries to expound to the world this marvelous book of human interest, and to set forth to them in language at once sublime and simple the variety of its God-inspired meanings.

But this Mother has a heart as well as an intellect. Nor is she always bent on setting forth the mysteries of God in a purely intellectual fashion. God forbid. Her liturgy appeals to the heart first, and when the heart is moved, then the truth is set forth with all the power of clarity and conviction.

To the Church, Sacred Scripture is a garden filled with lordly trees, blossoming flowers, herbs and greens of the most varied kind. Her garden is surrounded by forests and mountains with the blue sky above. It is nature in her pristine beauty of divine revelation. May we not fancy that every morning Mother Church has gone before us through this vast domain culling flowers and greens in abundance to adorn the Altar of Sacrifice—the center of our liturgy? In fact, may we not call our liturgy an altar profusely adorned with scriptural texts by the skillful hands of Mother Church?

But does the Church always adhere strictly to the literal or to



the spiritual meaning of the inspired word? Yes, when there is question of fundamental truths. But the Church is mistress in this domain, and has the right to accommodate the sacred texts to time and occasion and her accommodation must always be regarded with reverence. This does not deny, however, that the *sensus liturgicus* is still a matter to be thoroughly discussed by scripturists.

At all events, the professor of Scripture will render an excellent service both to his pupils and to the faithful if, when discussing any book of the Bible, he takes time out to explain thoroughly those

parts which the Church rightfully uses in her liturgy. First and foremost is it his duty to set forth fully the meaning of the Sunday Epistles and Gospels. Not without reason are they assigned for these definite days and it is the professor's duty to

expound the Church's meaning in its proper liturgical setting. How few of our priests can explain the significant and beautiful epistles *Ex Libro Sapientiae* on the feasts of the Blessed Virgin? Who would dare say that Mother Church had no definite aim in employing the Book of Wisdom in the Blessed Virgin's Masses?

In a similar way the professor should explain the Psalms, not merely in their historical or theological content, but also in the light of their liturgical use, e. g., in the Breviary. In fact, it would seem that the professor of Sacred Scripture has the duty always to bear in mind the usage of the Church in expounding any Book of Sacred Scripture, for, after all, the liturgy is the daily bread of priests and laity and, lest we forget, *Ecclesia est optima interpres Sacrae Scripturae*.

If possible, and usually it is, every seminary should devote one Scripture class a week to familiarizing the neophytes with this oldest textbook in theology—the Sacred Scripture. In this class

the professor should follow the Breviary and read for the students or with them the whole Bible each year according to the seasonal assignments. Thus, Isaias for Advent, St. Paul for

the Christmas cycle, the Penteteuch for Septuagesima, Jeremias for Passiontide and Eastertide, and so on. In this class important and classical texts should also be emphasized, explained and drilled into the heads and hearts of the students. Having attended this class for the required number of years, the student will possess both conviction and unction, and may have hopes of reaching the goal of becoming the enviable *potens in Scripturis* (Acts, 18, 24).

## SYMPOSIUM: ASSOCIATING LITURGY WITH:

### II. DOGMATIC THEOLOGY

FR. GENTLE CROWLEY, O.F.M.

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In this short treatise on the relation between dogma and liturgy only a few of these aspects will be considered. In such a brief review it is impossible to narrate in detail all the influences which the dogmas of the Church have exerted upon liturgy or its public external worship.

Liturgy is a word of Greek origin and its meaning reveals to us its purpose which was a public service or duty undertaken for the state by a private citizen. At Athens the "liturgy" was the public service performed by the wealthy citizens at their own expense. In profane Greek it denotes in general a public service. In sacred use as found in the Septuagint it is used for the public service of the Jewish temple at Jerusalem. Then it begins to have a religious sense as the function of the priests or the ritual service of the temple. In the New Testament this religious meaning is definitely established as can be noted in the passages of Holy Scripture: Luke 1, 23 and Hebrews 8, 6.

In Christian use, the primary and principal meaning of liturgy is the public official service of the Church that corresponded to the official public service of the temple in the Old Testament. Liturgy as used today in various articles and treatises often has a different meaning and application but I believe it prudent to emphasize its primary meaning and signification, that of a public, official service of the Church. In this sense the word liturgy has two meanings. Liturgy in its first signification often means the whole complexus of official services, all rites, ceremonies, prayers and sacraments as opposed to private devotion. In this sense we speak of the arrangement of all these services in certain set forms including canonical hours, and administration of the sacraments used officially, publicly by any Church, as the liturgy of Antioch or the Roman Liturgy. Liturgy thus means Rite. We speak of the Byzantine Liturgy or Rite. Thus we call the official services liturgical for they are in the official Books of a Rite, as the Missal, Breviary or Ritual.

The second meaning of liturgy restricts its use to the chief official service only—the Sacrifice of the Eucharist which we call the Mass. This is now the only sense in which “liturgy” is used in Greek. When a Greek speaks of the Holy Liturgy he means only the Eucharistic service. The Greek word which corresponds to our word for Mass is liturgy. In both meanings as used above liturgy has reference to the public or official services of the Church. In current and popular use at the present time the word liturgy has taken on a wider signification and application of various prayers, devotions and customs of ecclesiastical activity.

The liturgy of the Church naturally finds its foreshadowing and prototype in the Old Law. The principal liturgy of the New Law like that of the Old Law is sacrifice. The Greeks today

**The Prototype** confine the word liturgy exclusively to that of the Eucharistic sacrifice. The origin of sacrifice in the Old Law must be traced back to the command of God Himself who ordered sacrifices to be offered in the name of the whole people. God commanded a sacrifice each morning and evening as recorded in Numbers 23, 3. Every week there was to be a Sabbath sacrifice as can be seen from Lev. 24, 8 and Numbers 28, 9. It is worth observing in reference to this Sabbath sacrifice that the entire day was free from manual labor and dedicated exclusively to God: Ex. 20, 10; Lev. 25, 2. Among the cultured Greeks and Romans, at the time of Christ, one day a week free from manual labor was unknown. Every month had a new moon sacrifice: Numbers 28, 11. Finally every year was commemorated through the sacrifice of the New Year and the day of Atonement: Numbers 29, 1 ff. In this manner the day, the week, the month and the year had a special significance for the Jews, because they made sacrifices on these days as prescribed by God and thereby fulfilled their liturgical services.

In the Christian Church, sacrifice likewise has always been the most important element. The sacrifice on Calvary is the source of all supernatural light, life and grace which should elevate men through the years. The public life of our Lord did

**Primacy of Sacrifice** not accomplish the Redemption but his sacrifice on the Cross, his death and the shedding of his blood which brought about the reconciliation of the human race. The Mass reflects this thought of the sacrifice of Christ for this act of reconciliation is placed in the Mystical Body. It was

necessary that upon earth in the Church the sacrifice of Christ should continue as the font of all pardon from sin and source of grace which will be brought through the sacraments and sacramentals. The accomplishment from sin therefore continues through the sacrifice of Christ. The faithful can much easier believe in the strength of the sacraments and recognize them as channels of grace, when they know that Christ, full of grace in the Sacrifice dwells among them in presence on the altar. The continuance of the sacrifice of Christ appears as the most certain surety for the reality of the Church's means of Grace. Not in vain therefore has the Church from the earliest times attached the sacraments and sacramentals to the Eucharistic celebration and frequently united them to the celebration of Mass, as ordination, marriage, and the blessing of palms, ashes, candles and crops. She did this because she recognized the Sacrifice of the Mass as the source of all graces which will be distributed through the sacraments and sacramentals.

The Mass is the central act of Christian worship. One can see the influence of the dogmas of the Church in the liturgy, for liturgy may correctly be defined as dogma in practice. The oration or collect of the Mass is the prayer in which the

**The Mass** Church manifests her needs and wants. She prays especially for God's protection and assistance in the midst of the trials and tribulations of this life. This collect or prayer of the Mass is likewise extended to the prayers of the divine office. In other words, the divine office in the canonical hours used the collect or principal oration of the Mass. This shows the close connection between the Sacrifice of the Mass and the prayers of the canonical hours. The exception to this rule are Prime and Compline. We know that these two hours were not in the original office of the primitive Church and very significantly have omitted the prayers which is common both to the Sacrifice and the Office.

The prayers which are said in the liturgy during the administration of the sacraments, sacramentals or other official acts are always of a mediatory character. The liturgical prayers, however, do not have a mediatory character in the same sense as the prayers of the sacraments which work *ex opere operato*. The administration of the sacraments, especially baptism and the Mass are surrounded by a group of such liturgical prayers and these have



an influence which is far reaching because they are uttered in the name of the hierarchical Church as well as in the name of the people.

In the Mass we find the liturgy representing the doctrine and practice of the Church. Since liturgy is a public or official act carried on by the representatives of Christ, namely his priests, the Sacrifice of the Mass is represented in the liturgy by the Sacrifice of Christ himself as the victim offered on the altar. The Mass is likewise for the people because they are members of the Mystical Body and as such share in the fruits. The Church desires to impress upon all, that they belong to Christ not only potentially but also actually and immediately. This doctrine of the Mystical Body is revealed in the liturgy. The prayers of the Mass and those of the administration of the sacraments, with few exceptions, are always in the plural number as *Dominus vobiscum*, *Orates Fratres*, *Oremus*, *Amen*, *Quaesumus* and *Exaudi nos*. The liturgy in this manner includes all the faithful or members of the Mystical Body in the prayers of the Mass and the administration of the sacraments and thus unites them in a mediatorial character with Christ their Head.

The Catholic Faith as contained in Revelation consists of belief in the Triune God, the Father, Son and Holy Ghost, and likewise in the Incarnation of the "Word Made Flesh." These are the two

fundamental dogmas of Catholic Faith and the liturgy

**Basic** portrays this latreutic worship of the Blessed Trinity in  
**Dogmas** the prayers which are used in her devotions. This belief  
 in the Trinity is the object of the liturgical professions  
 of faith as contained in the Apostolic, the Nicene and Athanasian  
 Creeds which have as their underlying thought the three Persons  
 of the Blessed Trinity in the same manner as the formula for  
 baptism.

There is found constant mention of the Trinity in the Mass, the canonical hours, the litanies and hymns. We recall here the threefold *Kyrie eleison*, *Christe eleison* and *Kyrie eleison* of the Mass; the *Te aeternum Patrem—Venerandum Filium—Sanctum quoque Paraclitum Spiritum* of the Ambrosian Hymn and the *Deus Pater Omnipotens—Domine Fili Unigenite—Cum Sancto Spiritu* of the *Gloria in excelsis Deo*. The concluding verse of all psalms with the exception of the three days of Holy Week is the doxology of Glory be to the Father, Son and Holy Ghost whereby the faithful are reminded of the central mystery of holy religion.

One of the major parts of the liturgical prayers is found in the collects, the secrets and post communions of the Mass. There are many such prayers and in every instance they are addressed to one of the Persons of the Blessed Trinity and then their concluding formula contains mention of the other two Persons and in this way the three Persons of the Trinity are mentioned, and the liturgy very forcibly reflects this important dogma or doctrine of our religion. However, more than nine-tenths of all these liturgical prayers are addressed to God the Father, the First Person of the Trinity as the *Principium Trinitatis*. Since these liturgical prayers are directed to one Person of the Trinity and the concluding formula contains the other two Persons, a question might be asked why are these prayers not simply addressed to the Trinity? St. Robert Bellarmine points out that prayers are ordinarily addressed to the Father and not to the Trinity for two reasons. First, Christ himself taught us to pray to the Father: Mat. 6, 9 and John 16, 23; and secondly, because all prayers ought to be concluded through Christ, *Per Christum*, since he is our advocate through whom we ought to ask for all things.

It is interesting to observe that in the Mass there are two prayers which are addressed immediately to the Blessed Trinity itself as the *Suscipe sancta Trinitas* and the *Placeat Tibi sancta Trinitas*. As in the canonical hours of Prime and Compline so also here, there is a deviation from the traditional attitude of the Church, thereby proving their comparatively late insertion into the Mass. There are about fifty prayers which close with the formula *Qui vivis et regnas* but they likewise belong to recent Masses and Offices. Only two orations in the Roman liturgy are addressed to the Holy Ghost because he is especially the *Donum*.

That the latreutic worship extends itself to the holy humanity of Christ and pertains to the God-Man follows necessarily from the dogma of the Hypostatic Union. In Christ there are two natures but only one person. The soul and body of Christ stand also in the personal unity of God and the

**Cult of Christ**      cult of latria which is extended to the humanity of Christ, his earthly birth, his Sacred Heart, his Precious Blood, his Sorrows have their terminus in the Divinity of Christ as a person, for only a person can be the object of a latreutic cult. This correct dogmatic comprehension of the consequences of the Hypostatic Union has found exact expression in the liturgy and

offices which pertain to the Feasts of the Sacred Humanity of Christ. It is well to observe that in the Offices of: *De Passione*; *de Quinque Vulneribus*; *de Sanguine*; *de Corde Jesu* there is mentioned the Person of the Redeemer not his blood, wounds and heart. The invitatorium clearly and precisely expresses this liturgical idea in exact words as:

*Christum Regem Crucifixum, venite adoremus.*

*Christum Quinque plagis Vulneratum, venite adoremus.*

*Christum, Qui Suo Nos redemit Sanguine, venite adoremus.*

*Christum regem, qui se manducantibus dat Spiritus pinquedinem, venite adoremus.*

*Christum pro nobis passum, venite adoremus.*

A second office for the Feast of the Sacred Heart reads: *Cor Jesu, Caritatis victimam, venite adoremus.* In this instance it was the Heart of the God-Man and likewise something highly personal, for the heart is more or less synonymous with person itself. Through Christ-Man to Christ-God and through the God-Man to the Triune God is the fundamental law of Christendom. All the feasts of the year are only for the purpose of bringing out more forcibly the activity of Christ and transforming the people into "other Christs."

Thus far we have seen that the object of adoration in our liturgical worship is the Blessed Trinity and the Incarnate Son of God. In a wider sense there is also in our liturgical prayers the honoring of the servants of God, which we designate by the title of veneration of the Saints. Dogmatically we know that only latreutic worship is paid to the Blessed Trinity, the Incarnate Son and the Blessed Sacrament of the Altar. This distinction is likewise expressed in the liturgy which reveals the dogmatic sense of the prayers. Throughout the year on the various saints' days, the Holy Sacrifice has never been celebrated to a saint but always *in memoriam vel honorem Sanctorum*. Of all the collects, secrets and post-communions there is not a single one which is not addressed directly to the Father or Son and all conclude with the formula for the other Persons of the Blessed Trinity. The Church is convinced that it is the grace of God that is revealed in the servant of God and He will now graciously hear His servant. The liturgy likewise in the canonical hours reveals clearly that the saints are servants of God and it is to the Trinity and Christ as a mediator and head of the Church to whom all adoration is due.

Therefore, in the invitorium we do not address the saint, or martyr or virgin but Christ:

*Regem Apostolorum Dominum, venite adoremus.*

*Regem Martyrum Dominum, venite adoremus.*

*Regem Confessorum Dominum, venite adoremus.*

*Regem Virginum Dominum, venite adoremus.*

*Regem Praecursoris Dominum, venite adoremus.*

The liturgy reveals the dogma of the Church that adoration is given to God alone, and likewise we can see how incorrect Protestantism was in rejecting the doctrine of the veneration of the Saints, for in doing this it has injured the

**The Saints** majesty of God. Due to this fact, Protestant

Churches remain closed the entire week and that they have forgotten that *Deus Mirabilis in sanctis suis* is as true of week days as of Sundays. In a visible and public manner this veneration of saints is evident because so many churches are consecrated or dedicated in the name of a saint. St. Augustine remarks that we offer no sacrifice of the Mass to the martyrs, so likewise we build no churches nor altars to them, but altars to God alone in memory of the martyrs. The liturgical prayers point out the name of the Church, but the Church itself is God's Church.

This practice of naming a church after a saint is continued in the practice of conferring the name of a saint upon persons in baptism. This custom is as old as the Church itself. She did this so that the young Christian would have not only the protection of a saint but especially an example to follow. In these two instances, the naming of a church and individuals in honor of a saint, the liturgy in a practical manner manifests the dogma of the veneration of saints and is an indisputable sanction of the belief of the Church herself in the servants of God and the high esteem in which she regards them.

In worship or cult, the faith finds a concrete expression, so that the liturgy is a source of faith (next to Scripture) and therefore, must remain under the supreme control of the infallible teaching authority of the Church. Every act of worship must correspond to the dogma of the Church and there must never be a contradiction between the doctrine of faith and the form of worship. We find an excellent example in the liturgical prayers of the Mass, as the collects, secrets, post-communions and the prayers in the administration of the sacraments where the precise sense is manifested in



simplicity and strength. Long literary sentences are in opposition to the nature of prayer and the prayers of the Church which are said by millions of people must bear the stamp of objective reality and not become subjectively pious nor of great length. In their inner content they should be precise and efficacious as they are formally simple and short. Without exception the liturgical prayers taken from the ancient Masses reveal these characteristics while some of the Masses of recent date do not follow the ancient custom of the Church, such as the post-communion of the feast of the Holy Name, Paul of the Cross, and the collect and secret of the feast of the Seven Sorrows.

The Protestants have substituted preaching for the Sacrifice of the Mass and this has not been sufficient for them but their prayers are so long that in reality they are a form of preaching. Thus they have ceased to pray and by their form of prayer they have altered the liturgical prayers as found in the primitive Church and violated the dogmatic content of the nature and essence of prayer which is of its nature precise, efficacious, simple and brief.

A study of the theological tract on the Church demonstrates that Christ founded His Church as a hierarchical society. The divine Master conferred upon the Apostles and their successors the full power of teaching, sanctifying and ruling the faithful. Christ gave his authority to the Apostles and not to the people nor the faithful as

**The Hierarchy** Protestants often assert. This is one of the most essential principles of the Church. The liturgy likewise furnishes abundant evidence of this dogma. The bishops and not the faithful have decided all questions pertaining to liturgical prayers and forms. It was the hierarchy who instituted the various liturgical prayers and regulated the divine services throughout the centuries of the Church's existence. In a letter of St. Ignatius there is recorded the statement that "the bishop of his diocese represents Christ and his altar is the Center of Unity." *Unum Altare sicut unus Christus* postulates also unity in the liturgy with the bishop. Many bishops of the first centuries have left to us written copies of their liturgy. During the periods of heresy and schism, various synods and bishops regulated the prayers of the Church so that nothing heretical nor improper would be found in the liturgical services. Various movements and reforms in the liturgy have been initiated and guided by the bishops and not by the faithful.

The liturgy in this manner clearly demonstrates the hierarchical character of the Church.

These are a few of the many influences which dogma has exerted upon the liturgy. A study of the liturgy brings before our minds the harmony that exists between the doctrine of the Church and her external, public worship. The liturgy is the practical application of the doctrines of the Church and from the liturgical prayers, services and forms one can easily perceive the dogmas of the Church.

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## SYMPOSIUM: ASSOCIATING LITURGY WITH:

### III. HOMILETICS

FR. HERMAN DOERR, O.F.M.

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In order to promote an association of the liturgy with the study of homiletics, we must show the advantages and the methods of using the liturgy in preaching.

#### I. THE ADVANTAGES

1. *The use of the liturgy is profitable to the preacher.* It is the best guide to the sources of preaching, namely, Holy Scripture and Tradition. Nowhere do we find the truths of Scripture and Tradition so systematically arranged, so aptly applied, and, therefore, so practical for the use of the preacher, as in the liturgy. Moreover, the treasures of truth contained in the liturgy are so rich in meaning, so adaptable to a diversity of treatment, that they offer a well-nigh inexhaustible variety of themes. New angles are always apparent, new methods of approach are readily found after just a little reflection and meditation.

2. *The use of the liturgy is profitable to the faithful.* The aim of the preacher must be to increase and perfect the Christ-life in the faithful. Therefore *the* subject of our preaching is Jesus. As St. Paul says: "I judge not myself to know anything among you, but Jesus Christ" . . . (1 Cor. 2, 2). Now, next to Holy Scripture, there is no better material for successful sermons on Christ than the liturgy. It makes it possible to present the life of Christ in a methodical way during the Ecclesiastical Year, that the people may *know* Him. It tells the story of Christ in a vivid, dramatic way, designed to move the faithful to *imitate* Him. It relieves the mysteries of Christ's life, that all may have a chance to *participate* in them, and to *acquire the special grace* attached to each mystery.

## II. THE METHODS

For the sake of clearness, let us distinguish between liturgical sermons and non-liturgical sermons.

1. *The Proper Parts of the Mass* offer opportunities for rich, energetic, and practical sermons, calculated to make the faithful capture the spirit of the season. Thus on the First Sunday of Advent, the Introit, Epistle, and Gospel progressively unfold a program of action for the new Church Year. **Liturgical Sermons** They bid us look up to Christ, as our guide in doing good and in avoiding sin, so that we may stand confidently on the awful day of judgment. Or, the Proper Parts can furnish a sermon suited to the feast that is being celebrated, as does the Gospel on Christmas and Easter, the Epistle on Pentecost. In both cases, the Divine Office of the day will often prove a great help by giving the setting of the season or feast, together with valuable sidelights, and definite applications.

2. Then too the *Ritual* can be profitably consulted, especially for occasional sermons, such as the blessing of a church, the investment of Third Order members, the erection of the Stations. In these cases the Ritual provides a wealth of instructive and stirring ideas, ideas wholly in keeping with the sentiments of the Church on such occasions.

3. Again, the sermon may be devoted to an explanation of *liturgical matter*, for example, the Liturgical Year, the ceremonies and symbolism of the Mass, the use of Holy Water, the value of various blessings, the deep significance of the Offertory collection. Often such things are a sealed book to the faithful much to their great spiritual loss.

4. The *liturgical prayers and hymns* can be developed into sermons. The Preface for Lent is a grand instruction on the value of fasting and mortification. An exposition of the prayers for Extreme Unction and for the dying would enlighten the people on the advantages of having a priest for themselves and their relatives when seriously sick. A brief commentary on parts of the *Dies Irae* would give a strikingly vivid and moving picture of the last judgment. Highly practical would be an explanation of the *O Salutaris*, the *Pange lingua*, the *Veni Creator*. These hymns are heard so frequently by the people, but how few under-



stand their meaning and appreciate their beauty. Pointing out the principal idea underlying the prayers of the Ordinary of the Mass would show how concisely, and withal comprehensively, they indicate to the faithful just what they must believe and do in order to be saved.

In giving dogmatic and moral sermons, the preacher can draw on the liturgy to obtain the explanation of his subject-matter, as well as illustrations and proofs for it, and the particular lesson to be learned. For instance, the Collect for the feast of the Immaculate Conception furnishes the dogmatic explanation of Mary's great privilege and the lesson we are to derive from it. The Gospel story of Christ's temptations affords practical illustrations for a sermon on the value of temptations and the methods of combating them. The prayers for the First, Fourteenth, and Eighteenth Sundays after Pentecost prove in a classical way the necessity of divine grace.

This paper has purposed to give a reason or two why the liturgy should be used in preaching, and to point out a few suggestions how this may be done. In using the liturgy, however, the preacher should always keep in mind that Christianity is *life* and that the liturgy is "*living Dogma and Morals lived.*" Hence it is up to him to make the liturgical sermons not merely informative talks on liturgical facts, but above all an effective influence on Christian living. He must convince the faithful that the liturgy can be the best form of *living with Christ*, and to that end, that they are to participate actively and intelligently in the liturgy.

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## SYMPOSIUM: ASSOCIATING LITURGY WITH:

### IV. PASTORAL THEOLOGY

FR. MICHAEL HARDING, O.F.M.

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“Dabo vobis pastores juxta cor meum.”—Jerem. III, 5.

Pastoral Theology is the doctrine of the care of souls. It teaches all spiritual superiors how they must provide for their flock according to the example of Christ Our Lord Who is the “Prince of Pastors” (I Peter, 5, 4), “Shepherd and Bishop of your souls” (I Peter, 2, 25). Moral Theology is nearest to pastoral in content among theological disciplines but it applies *in specie* the duties incumbent on pastors themselves that the words of the prophet Jeremias be fulfilled: “I will give you pastors after my own heart.”

It is not properly a science, say its analysts, but a practical method and art applying the principles of moral theology, canon law, asceticism and perfection to souls in quest of peace through union with Christ. Liturgy used to be considered a subdivision of it.

The descriptive name may seem new, but the Science, Art, Prudence or Wisdom controlling this *recta ratio agibilium* is as old as Christ. This is evidenced by the instructions of Jesus to

His Apostles, the Epistles of Peter, the pastoral letters of St. Paul, and the Writings of the Fathers of the Apostolic age. In 389 A. D., St. Gregory

Nazianzen uttered the crystal sentence: “*Ars quaedam artium, et scientia scientiarum mihi videtur hominem regere.*” St. Ambrose also wrote *De officiis ministrorum*, though the great classic among Patristic works is the *Regulae pastoralis liber* (P. L. 77, 13), written by St. Gregory the Great (590 A. D.) to John, Bishop of Ravenna.

From this time on the duties which make for the care of souls have been conveniently divided into those of (1) Teacher, (2) Minister of the Sacred Mysteries, and (3) Shepherd.

Dogmatic Theology was not yet digested in treatises; it con-

sisted of the "Credo, and the canons of Nicaea and Constantinople. Canon Law was just showing above the ground in the activities of Dionysius Exiguus; at this date, the compassionate pastor should be able "to discriminate thoroughly between good and bad," but it was centuries later before any attempt at a treatise like modern moral theology. The one subject which grouped all sciences together was Sacred Scripture, and the divine vehicle for incorporating it into the lives of the people was the Liturgy. (*Lex Levitarum*, Hedley.)

How naturally then did St. Gregory, following the traditional and liturgical use of the Gospel assigned to the Second Sunday after Easter, pronounce his magnificent homily of the

**The Good Shepherd** Good Shepherd in St. Peter's Basilica on that day. The tenth chapter of St. John had focussed attention on the Pastor for all time. Very early had this idea caught fire in the minds and hearts of all the faithful, and various legitimate applications have become part of an instinctive understanding of the true relationship between priest and people.

The MAGISTER may liturgically SIT in his CHAIR and offer clear and lucid exposition of doctrine to those who come to listen; the PRIEST at his momentous morning offering liturgically *stands* on a high place at the foot of the Cross and co-offers the Body and Blood of the Lamb for the sins of the world; but the Kingly Pastor (*Rex Pacificus*) does far more. He points to himself as *via*, *veritas* and *vita*; he challenges: "Who shall convict me of sin?"; he offers his life for his flock; he is no hireling; he is gentle, forbearing, zealous, prudent, and even if Pope, he will sympathize and mingle with the poor. Liturgically he takes his shepherd's staff and will even leave temporarily the ninety-nine to GO AFTER the one, and rejoice at the consoling accomplishment of having brought a single sinner to repentance. Gently, also, will he deal with those not "ex hoc ovili." Though the labor is long and difficult, success is promised in spite of all the opposition of men and devils. Eventually there will be but one Fold and one Shepherd.

As soon as Christian art dared express itself at all, the earliest representation was the Good Shepherd. The Church on the Viminal at Rome beside which the popes had their temporary abode is dedicated to the Good Shepherd, whose figure Tertullian tells us adorned the Eucharistic chalices and cups. So familiar was the representation to the painters and sculptors of the Cata-

combs, that we find it constantly reproduced on the arcosolia and sarcophagi. Even when ancient religious art from its very spirituality was strongly averse from statues, an exception was made for that of the Good Shepherd. (*The Sacramentary*—Schuster, Vol. II, p. 343.)

The people have lately been made to appreciate anew the doctrine of the mystical Body of Christ, by dwelling more intently on the revelation of St. Paul, and treatises of the Fathers like St. Augustine. The expression itself was crystallized by Alexander of Hales. The Friars Capuchin seem to sense greater possibilities for our Good Shepherd in their special Feast of the Mother of the Good Shepherd.

What a revival of thoughtful contemplation and practical application would be suggested by seeking to penetrate more and more the meaningful illustration of the Good Shepherd Himself, since we are other Christs. Our Saviour could have justly demanded for Himself the many titles we gladly shower upon Him. But using the *ars bene loquendi* of His day and the most provoking imagery of all time, when He wished to express His own active love, He did not assume the rôle of Father, though He and the Father were one. Nor did He call Himself Pope, King, Prince, Lord, Master, Bishop, Pontiff, Rector, Doctor, President, High-Priest, Ambassador, Head, or Chief, but using inexhaustible allegory, parable and similitude all in one, He said: "I am the true Vine," and "I am the Good Shepherd Who gives His life for His sheep." Almost intuitively we know then that His interests are as wide as His Sacred Heart's Divine Love for men's souls.

In the Apostolic letter of Pius XI on Seminaries and Clerical Studies (August 1, 1922), His Holiness says that much should be made of Pastoral Theology since it deals directly with the saving of souls. Special regard must be had to the times that the priest may find in the power of Christ new remedies for new ills and bring the healing balm of religion into all the veins of human society.

Inter-twined by the Holy Sacrifice in union with Christ, strengthened by the energizing channels of sacramental Grace, nourished by the Word of God, the Sheep-fold of Christ needs coördination rather than separation of Scripture, Domga, Morals,



and Law. There is a living faith, kept glowing brightly not only by the intellectual brilliance of teachers but as well by the constant light of truth and rich oil of piety all along the liturgical pathway by which the Good Shepherd leads the docile to the Table of the Lord.

*Bone Pastor, Panis Vere,  
Jesu nostri miserere;  
Tu nos pasce, nos tuere  
In terra viventium.*

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# LITURGY IN PRACTICE—RUBRICS AND LAW

FR. LEONARD WREN, O.M.C.

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## INTRODUCTION

There is in man an irresistible instinct to show forth by exterior signs that which his soul feels and approves interiorly. This has been true of man since his advent into life. All solemn occasions so impress his mind and heart that it is but natural that he endeavor to express them exteriorly. No matter how advanced or retarded in the ways of civilization man may be, this particular aspect of his human nature remains unchanged. For every solemn act in life he has his ceremonial. Whether we consider the primitive man, the savage in the darkness of the jungle, in the civilization of ancient Assyria, Egypt, Greece and Rome, or, coming to our own shores, study the life of the Aztec or the Indian, we shall find that a very defined ceremonial is inseparable from his daily life. Even in our own day and surroundings, when man would deceive himself into believing that he disdains all ceremonial of the past, he still clings, unconsciously perhaps, to external manifestations befitting the solemnity of the occasion. Witness the solemn procedure of the court, the salute to the Nation's flag, the solemn induction into public office as but a few manifestations of the fact that men of today are still possessed of the spirit of ceremony.

The most solemn act in the life of a man, whether he be a pagan or a believer in the true God, is his act of worshipping that god. In the act of worship ceremony will always be in place. Human nature demands it, for since man is a composition of body and soul, and this duality is the work of the Creator, the two must pay tribute to that Creator—the soul by interior worship, the body by exterior or public worship. Witnesses to this are the tribal worship of the primitive man, the elaborate ceremonial of ancient pagan civilization, the solemn ritual of the tabernacle and the temple, and significant liturgy of the Christian Church. Indeed human nature itself cries

out for external acts of worship, for in so many instances sensible objects and instruments are necessary to quicken the sentiments and the energy of the soul. The man who refuses to participate in public homage to God is inconsistent. He is usually only too ready to pay homage to human celebrities, not only by inward admiration, but also by some external manifestation of his appreciation. Is he not then inconsistent when he denies to his God that which he freely gives to his fellowman?

Aside from the case of the unenlightened man worshipping his false God, it is evident that external worship is not only not displeasing to the true God, but is actually desired, even prescribed by Him. While in the beginning such external worship may have depended in its form upon the dictates of the mind and soul of the individual, it is not long before we find that God Himself prescribed the manner in which He was to be adored. Through the inspired leader of the Jews, Moses, God gave to the people of Israel in the books of Exodus and Leviticus a veritable ceremonial to direct them in paying unto Him their external worship.

When the Old Testament gave way to the New and the Church of Christ superseded the temple, its Divine Founder did not reject external worship or the use of outward signs. On the con-

trary, He made use of them on many occasions. Consider  
**The** only the seven sacraments which He gave to the Church,  
**Divine** each one of which consisting essentially of some exterior  
**Will** sign instituted by Him. Without doubt, the greatest seal  
 of divine approval placed upon the use of ceremonies in  
 connection with the worship of God is the action of Christ Him-  
 self in the institution of the greatest act of the Christian religion,  
 the Sacrifice of the Mass. As St. Luke says: Jesus "taking  
 bread, he gave thanks and brake, and gave to them saying, This is  
 my body which is given for you. Do this for a commemoration  
 of me. In like manner the chalice also, after he had supped,  
 saying: This is the chalice, the new testament in my blood:  
 which shall be shed for you." (Luke xxii, 19, 20).

Though there exists an unimportant variation in the order and words of the institution as seen from Matthew xxvi, 26, 28; Mark xiv, 22, 24 and Paul I Cor. xi, 23, 25, it is evident from all accounts that Christ not only instituted the Eucharist and the Holy Sacrifice, but that He did so with accompanying ceremonies. Thus with both the bread and wine Christ 1) took them into His

hands; 2) He gave thanks; 3) He blessed them; 4) He spoke the words of Consecration and 5) He broke the bread and gave to his disciples, and the wine He gave them to drink. Thus it may be said that at the Last Supper Christ not only instituted the Sacrifice of the Mass but that He likewise prescribed the ceremonies that were to accompany it when the Apostles would "do it in commemoration of Him."

### I. CEREMONIES IN APOSTOLIC TIMES

From the time when the Apostles began to offer the Sacrifice of the Mass, they employed ceremonies and, although there is nothing handed down which details the manner in which they offered it, there are sufficient indications to prove that they not only incorporated the actions and words of Christ into their celebration and made it the nucleus of the liturgy of the New Testament, but that they also added other prayers and ceremonies. As is seen from the scriptures, the first Jewish Christians continued to attend the services in the temple (Luke, xxix, 53; Acts iii, 1) and went also to the meetings in the synagogues. (Acts ix, 20.) This does not mean, however, that they had not yet begun to have services of their own. St. Paul says that they had their own assemblies (Heb. x, 25) and St. James too makes mention thereof. (Jas. ii, 2.)

In the beginning their assemblies followed to a great extent the order of the synagogue services but with Christian ideas injected into them. There was reading from the Old Testament (Acts xiii, 15); reading from the letters of St. Paul (I Tim. iv, 13; I Thess. v, 27; Col. iv, 16); sermons of explanation were preached (I Cor. xiv, 26; Acts xx, 7); and psalms and hymns were also sung (I Cor. xiv, 26; Eph. v, 19; Col. iii, 16). Public prayers were said for all classes of people (I Tim. ii, 1-2; Acts ii, 42); and collections of alms were taken for the poor (Rom. xiv, 26; I Cor. xvi, 1-2; II Cor. x, 10-13). They gave the kiss of peace (I Thess. v, 26; Rom. xvi, 16; I Cor. xvi, 20; I Peter v, 14) and they made a public profession of faith (I Tim. vi, 12).

Then of course, there was the Eucharistic celebration which consisted of the prayer of thanksgiving (Luke xxii, 19; I Cor. xi, 23; xiv, 16; I Tim. ii, 1); the blessing and consecration of the bread and wine in the words of the institution (I Cor. x, 16; Matt. xxvi, 26-28; Mark xiv, 22-24; Luke xxii, 19-20; I Cor. xi, 23); prayers



commemorating the death of Christ (Acts ii, 42; Luke xxii, 19; I Cor. xi, 23, 25, 26); and the communion of the faithful (I Cor. xi, 26-29).

While it is easy to see that the infant Church had not as yet drawn up any definite liturgical laws or even practised exact uniformity in the divine services, these allusions prove beyond doubt that from the earliest days of Christianity the public service of the Church was attended by external acts or ceremonies. However, with the spread of the Church into various countries it is found that in certain centers of worship such as Jerusalem, Antioch, Alexandria and Rome the services took on some definite form, and special regulations were made to govern them. The missionaries, working out from these various centers, carried with them the ceremonies of their mother church and thus caused them to be adopted and practised in the churches founded and governed by them.

Perhaps the first definite outline of the services conducted by the early Church is that given by St. Justin Martyr († ca. 167). In his First Apology addressed to Antonius Pius and the Roman senate and people, he gives a detailed account of the liturgy as celebrated at his time by the Christians at Rome. While this is not intended to be a work devoted strictly to the liturgy, but to refute the accusations of those pagans who believed the Christians guilty of horrible and atrocious crimes in their assemblies, it is still of the greatest value to the student of liturgy.

By comparing the liturgy of the churches of Rome, Gaul, Africa, Alexandria and Antioch in the first three centuries there already seems to exist considerable uniformity. The letter of St. Clement of Rome to the church in Corinth, written about the year 96 or 98 is filled with liturgical allusions referring to what was done in the church of Rome yet presuming that it would be understood by the church in Corinth. Letters of the various other early Fathers—Justin (I Apol. 66, 4), Tertullian (de Praescrip, 40), Eusebius (Vita Constantini, 3, 43), indicate that they would not have expressed themselves as they did in their references to the liturgy unless there existed some fixed order. Yet in dealing with this period it must ever be borne in mind that uniformity must be interpreted relatively. There was no absolute uniformity in every prayer and in every detail of ceremonial as it exists today. Prayers were neither read from a book nor recited from memory. Les-

sons were read from the Scriptures, psalms and the *Pater Noster* were known by heart, but otherwise the prayers were extemporaneous. As for ceremonial, things were done in the simplest and most practical way, with all decency and reverence.

## II. LITURGY AFTER THE III CENTURY

While the writings of the Fathers of the first three centuries indicate that there was a ceremonial observed in the liturgy which though fluid and liable to change, was more or less uniform, a decided change is noted in the fourth century. The freedom of the church under Constantine and the general Council in Nice in 325 mark a turning point in the history of the liturgy. Uniformity, at least in the churches of the older patriarchates, becomes more pronounced and definite as this period produces a written liturgy. The writings of such Fathers as Athanasius (373), Basil (379), Cyril of Jerusalem (386) and John Chrysostom (407) give elaborate descriptions of the liturgy as they celebrated it. At this time too are found the first of the *Euchologia* and the *Sacramentaries*.

These liturgies celebrated in the Patriarchal Sees naturally were sooner or later adopted by the bishops belonging to these patriarchates and established in the churches under their jurisdiction. Duchesne reduces the liturgies to four parent rites—Antioch and Alexandria in the East, and Rome and Gaul in the West, although he also admits that these in turn may be reduced to two. It seems, however, that the various rites can be reduced to the three principal patriarchates—Rome, Alexandria and Antioch. It is to be supposed that the liturgies were influenced by the various metropolitans, bishops, local councils and at times even by the civil authorities.

One of the most evident traces of the influence of the civil powers in the liturgy of the Western Church is to be noted in the action of Pippin, King of the Franks, who aided by his brothers, the Bishops of Metz and Rouen, seemed to favor the Roman rite over the Gallican and brought priests from Rome to teach the Frankish clergy the Roman chant. Charlemagne went even further in his attempt to introduce the Roman rite and received from Pope Adrian I the Gregorian *Sacramentary* which he gave to the clergy of his domain (ca. 788).

In other nations, too, the Roman rite was introduced. St. Boniface (754), acting in accordance with orders received from Pope Zachary in 751, brought the Roman Mass to Germany. St. Augustine endeavored to conform the churches of England to the rite of Rome and it was finally adopted officially by the Synod of Cloveshoe in 747. In Ireland and Scotland the Celtic rite lingered until the XI or XII century when the Synod of Cashel in 1172 insisted upon the adoption of the liturgy of Rome.

Great opposition to the Roman rite existed in Spain and Milan. In Spain the Mozarabic rite prevailed despite the insistence of synods to supplant it with the Roman rite. Even when the Roman rite was finally made official at the Synod of Burgos in 1085 the city of Toledo still clung to the old rite. **Exceptions to the Roman Rite** In 1500 Cardinal Ximenes edited a Mozarabic Missal and breviary with the approbation of Pope Julius II, but its use was confined to six churches in Toledo and one in Salamanca. In Milan the great love of the people for their own rite and their loyalty to St. Ambrose prevented the introduction of the Roman rite. The latter had been attempted several times but never successfully. Finally in 1495 the Ambrosian Rite received formal approbation from Pope Alexander VI, and still remains the official rite of the old archdiocese of Milan, even though some portions of the ancient see are now parts of more recently erected dioceses.

Thus since the XI or XII century the Roman rite has expelled all other rites, and except at Toledo and Milan has become the only rite of the Roman patriarchate.

### III. FROM THE COUNCIL OF TRENT TO THE PRESENT

The Council of Trent (1545-1563) marked the decline of other rites in the Western Church and the prevalence of that of Rome. On December 4, 1563, it made provision for a Missal and Breviary and placed all legislation in matters liturgical in the hands of the Pope. (Sess. 7, c. 13; Sess. 22, n. 7.) **Missal and Breviary** In 1588, Pope Sixtus V established the Congregation of Rites to act as the official and authoritative interpreter of the laws of the liturgy and the protector of its uniformity.

When the Missal recommended by the Council of Trent was compiled Pope St. Pius V, by Bull of July 14, 1570, commanded that "All rites from other Missals hitherto observed, however old,

shall in future be left out and entirely abandoned, and Mass shall be sung or said according to the rite, manner and standard which is given in this Missal; in celebrating the Mass no one shall dare to add or recite ceremonies or prayers other than those contained herein." Thus all other rites officially ended, with one important exception. The Bull permitted any rite to be retained that could prove a continuous existence of at least two hundred years.

#### IV. LITURGICAL SOURCES

At the present time the main sources of the liturgy are to be found in

1—The *Missale Romanum*, officially the *Missale Romanum ex Decreto SS. Concilii Tridentini Restitutum*. This is the Missal referred to above and made official by the Bull of Pius V.

2—The *Pontificale Romanum*, containing the rubrics for all the Pontifical functions save the Mass and the Divine Office. This book was first ordered by Clement VIII in his Constitution *Ex Quo* of February 10, 1596. It was revised by Benedict XIV in 1752 and by Leo XIII in 1888.

3—The *Caeremoniale Episcoporum*, containing rubrics, a portion of which are already contained in the Missal, the Pontifical and the Ritual. Its use is intended for bishops, canons and higher prelates and for those taking part in episcopal functions. The first authoritative edition was issued by Clement VIII in 1600, and was revised and reissued by Innocent X in 1650, Benedict XIII in 1727, Benedict XIV in 1752 and by Leo XIII in 1882.

4—The *Rituale Romanum*, which is based upon the seventeenth century *Sacerdotale Romanum*, containing the prescriptions for the administration of the sacraments, blessings, exorcisms and processions. It was first issued by Pope Paul V by the Bull *Apostolicae Sedi* in 1614. It was reissued by Benedict XIV in 1752, by Leo XIII in 1884, by Pius X in 1913 and by Pius XI on June 10, 1925.

5—The *Breviarium Romanum*, the official prayer book of the Latin church. This breviary was authoritatively issued by the Bull *Quod a Nobis* of Pope Pius V dated July 9, 1568. This bull revoked all papal approbation from all other breviaries not at least two hundred years old. Various minor reforms of the



breviary have been made by Sixtus V, Urban VIII, Benedict XIV, Pius VI and Leo XIII. The most drastic reform in the breviary made since the time of Pius V was that made by the *Motu Proprio Divino Afflatu* of Pius X on November 1, 1911.

6—The *Martyrologium Romanum*, which was first issued by Benedict XIV in his Constitution *Postquam Intelleximus* of July 1, 1748, addressed to King John V of Portugal. It has been revised many times, the latest approved edition being that made by Benedict XV on January 11, 1922.

To these authentic liturgical sources there may also be added

1—The *Memoriale Rituum* which contains the prescriptions for the functions of Candlemas Day, Ash Wednesday, Palm Sunday and Holy Week for use in the smaller churches in which due to the lack of ministers the ceremonies cannot be carried out as prescribed in the Missal. It was issued by Benedict XIII in 1725, for the smaller churches of Rome, but in 1821, it was extended to all the smaller churches of the Latin rite.

2—The *Instructio Clementina* which contains the prescription for the observance of the Forty Hours Adoration outside the city of Rome.

3—The *Decreta Authentica Sacrae Rituum Congregationis* which comprises six volumes containing decrees and prescriptions of the Congregation of Rites. To this may be added the *Acta Apostolicae Sedis*.

4—The *Propria Missarum et Officiorum* of a particular diocese, Religious Order or Congregation, together with their approved Ceremonials.

5—The *Codex Juris Canonici*, which though it does not treat *ex professo* on liturgical law, does lay down certain specific principles concerning it.

## V. THE RUBRICS

Now that there is practical uniformity throughout the Western Church the question arises—what determines how this uniformity of the liturgy is to be maintained, and the answer is—the Rubrics.

Rubrics are those notations written and printed in red found in liturgical books and containing the laws which regulate the solemn

offices of the Church. Neither the word rubrics, nor the use of the red print in these works is of ecclesiastical origin. They are found as far back as the ancient Roman laws in which laws the titles were written in red ink to distinguish them from the text of the law itself. In ecclesiastical use they are found for the first time in certain manuscripts of the XIV century, but they appear for the first time in a liturgical work in a breviary edited at Venice in 1550. Since that time they have been adopted by the Church and restricted in the course of time to liturgical works alone, so that today these works are the only ones thus printed in red and black. This exclusive use of this form of type has made the word Rubrics synonymous with the laws they contain; so much so that the expression has come into use: *Lege rubrum si vis intellegere nigrum*.

The Rubrics in the course of time, especially those regarding the Mass and the Sacraments, have come to embody all the teaching and the instructions of the Church on the qualification and duties of the minister, the dispositions of the recipient and the ceremonies to be performed in the actual administration of these sacred rites. Hence the conscientious minister cannot fail to acquaint himself thoroughly with the rubrics before he attempts to perform any of the liturgical acts of the Church.

If the liturgy is, as many authors put it, the life of the Church, then the rubrics are to that life what the Ten Commandments are to man's moral life. To endeavor to carry out the liturgy and at the same time to disregard completely the liturgical laws or the rubrics is as absurd as it is impossible. Hence a thorough knowledge of the rubrics is indispensable to every minister of the altar—bishop, priest, deacon or inferior minister. He shows very little regard for his high office or for the sacred nature of the acts he performs when he wilfully disregards law because "it is only a rubric." The entire liturgy is an *Opus Dei*; the rubrics enable him to perform it correctly and devoutly, and *Maledictus qui facit opera dei negligenter* (Jer. xlviii, 10).

Theologians and rubricists divide the rubrics into two classes; the preceptive, and the directive. Those of the first class are commands, hence bind under pain of sin, while those of the second class are mere counsels or directions.

**Binding Force** Under the first are placed all those rubrics which are directly connected or associated with the confection or administration of the sacraments, the celebration of Holy Mass at

least in its essential parts, and the more solemn blessings prescribed by the Church, v. g. the blessing of the Holy Oils.

The Council of Trent (Sess. 6, c. 13) says: *Si quis dixerit receptos et approbatos Ecclesiae Catholicae Ritus in solemnibus sacramentorum administratione adhiberi consuetos, aut contemni, aut sine peccato a ministris pro libito omitti, aut in novos alios per quemcumque Ecclesiarum pastorem mutari posse, Anathema Sit.* This indicates that in the mind of the Council the rubrics employed in the solemn administration or confection of the sacraments are preceptive. The Missal and the Ritual contain rubrics prescribed and sanctioned by the Church which alone has the power to direct the sacred liturgy and approve liturgical books. *Unius Apostolicae Sedis est tum sacram ordinare liturgiam, tum liturgicos approbare libros* (Can. 1257).

A decree of Pope Benedict XIII issued in 1725 seems to indicate that the rubrics of the Ritual concerning the administration of the sacraments are preceptive even in the most minute details. *Recepti et approbati Ecclesiae Catholicae ritus qui, in minimis etiam, sine peccato negligi, omitti vel mutari haud possint, peculiari studio ac diligentia servantur.* Pope Benedict XIV in his work *De Sacrificio Missae*, Lib. 3, cap. 13, n. 3, speaking of the rubrics of the Missal says: *Ipsa communis omnium sententia docet rubricas esse leges praeceptivas quae obligant sub mortali ex genere suo ut loquuntur theologi, ita tamen ut immunis sit a mortali qui eas non servat per invincibilem omnimodam imprudentiam et aliquando propter parvitatem materiae.* Canon 2378 prescribes suspension for those clerics in major orders who neglect gravely the sacred ceremonies and who refuse to amend after due admonition and correction.

Some claim that all rubrics of a seemingly minute or trifling nature in connection with the essential parts of the Mass or the confection and administration of the sacraments cannot be preceptive and are merely directive. But it is well nigh impossible to point out any rubric of a "minute or trifling nature" in connection with any essential part of the Mass or the administration of any sacrament; and if there should be any such rubric Benedict XIII has already covered it when he said *etiam in minimis* (*loc. cit.*). On the other hand, there may be a rubric preceptive in itself, yet neglected through want of advertence, lightness of matter, grave inconvenience or some similar reason. Since this would oblige only *sub veniali* according to Benedict XIII, no sin is com-

mitted if there be no scandal or contempt through such a violation. However, rubrics constantly broken through disregard, contempt, vincible ignorance, which separately in themselves are of but light importance, may constitute mortal sin if taken collectively.

Rubrics which in themselves are merely directive are not intended to oblige under pain of sin, yet even in such rubrics contempt or continual disregard can easily become a matter of conscience.

Many rubrics may be of a doubtful meaning, may be obscure in their meaning and admit of more than one interpretation, or the occasion may arise where there is apparently no rubric to cover the situation. In all such cases the correct guide is to be found in the Decrees of the Sacred Congregation of Rites, in custom, or in the opinion of the rubricists.

Pope Sixtus V founded the Congregation of Rites and intended that it should be the official and authoritative interpreter of the liturgy and the protector of its uniformity. The Congregation serves the Church in the same capacity today and in cases of doubt proposed to it has rendered decisions to make clear the doubtful passages of the rubrics. These decrees are the expression of the mind of the Church and therefore are authoritative, and their binding power is the same as that of the rubric they interpret—preceptive if the rubric be of precept; directive, if it be but directive. However, it must be admitted that many of the decrees still leave one in doubt through the use of such terms as *servari mandavit*, *servetur* and other such expressions. In such a case while the decree is to be respected before the opinions of any rubricist or author, it is to be regarded only as directive.

Rubrics like every other positive law are affected by custom, and in the course of time the whole nature of a rubric may be changed by custom. Canon 27 recognizes the influence of custom when it excludes from its force only the natural or positive divine law. Of course, in order to claim recognition the custom must possess all the fundamentals of custom as recognized by the law of the Church. Otherwise it can be hardly considered as anything but an abuse. In many places old customs are still justified by necessity, and could not be abolished without grave inconvenience, and in many instances without great dissatisfaction. In such cases custom, though not abolishing the law of the rubric, may suspend its obligation



until the difficulties in the way of its observance have been removed. No matter how zealous a priest may be for the observance of the liturgy it behooves him to proceed slowly and cautiously when confronted by a custom of long standing. It is after all for the bishop to judge the nature and the extent of these difficulties and to advise such prudent measures for their removal.

The opinions of learned and eminent rubricists have always been recognized by the Church as of great value in the interpretation of obscure passages in the rubrics. This is evident from the fact that in response to many queries proposed to the Congregation of Rites the answer has been given *consulantur Rubricistae*. The unanimous consent of the rubricists in interpreting a certain rubric or in defining its obligation is accepted in matters liturgical as of equal value to the opinions of theologians in their statements concerning some matter of dogma or moral. In the case of a divided opinion among the rubricists the arguments of both sides should be weighed and that accepted which seems most probable. However, the opinions of rubricists, no matter how eminent or unanimous, must yield to a declaration or official interpretation of the Church.

## VI. RUBRICS AND THE FRANCISCAN ORDER

The great love and devotion for the Holy Church in the seraphic heart of St. Francis is well known to all acquainted with his life. He was very much concerned with the church buildings themselves, the cleanliness and decorations of the altars and the sacred vessels. After his conversion he devoted much of his time to the restoration of neglected churches, he was wont to sweep and clean those churches which he found untidy and he took great pleasure in decorating their altars, and he was very much concerned about the condition of the sacred vessels and linens, especially those employed in the holy sacrifice of the Mass. In the foundation of his Order he might have adopted some other existing rites for his brethren to follow as did some of the other religious founders of his time, but so great was his reverence for the Holy Church of Rome that he wished his friars to be one with that church in all things. Although in the Rule he makes mention only of the recitation of the office according to the custom of the Roman Church—*Clerici faciunt divinum officium secundum ordi-*

*nem Sanctae Romanae Ecclesiae* (Reg. S. P. N. Francisci, Cap. III)—it can well be understood that he insisted that the Roman rite be observed in all things.

The mind of St. Francis is well borne out by the fact that the Constitutions of the three families of the First Order of St. Francis are insistent upon the observance of the Roman rite. In the

Constitutions of the Order of Friars Minor Con-  
**The Three** vential we read: *Nil adeo pervigilem curam omni-*  
**Constitutions** *modamque tum praelatorum tum ceterorum fratrum*  
*diligentiam exigit, quam ea quae Dei honorem*  
*ejusque Ecclesiae cultum respiciunt. Districte praecipitur et or-*  
*dinatur ut in omnibus ad divina Officia pertinentibus Sanctae*  
*Romanae Ecclesiae ritus et ceremoniae, Romani etiam Breviarii*  
*rubricae . . . singillatim ab omnibus observentur* (Constit.  
*Ord. Frat. Min. Conv., Cap. III Reg., Tit. I, nn. 184, 187*). The  
 Constitutions of the Order of Friars Minor Capuchin declare: *Our*  
*Seraphic Father, thoroughly Catholic, Apostolic and enlightened*  
*by the Holy Spirit, always held the Roman Church in special*  
*veneration, as the judge and the mother of all other churches.*  
*Hence he laid down in the Rule that the Clerics should say the*  
*office according to her use, and in his Testament forbade them to*  
*alter it in any way. We therefore ordain that the Friars, united*  
*in spirit under the same standard and called to the same end, shall*  
*observe the same rites as those used by the Holy Roman Church*  
*in all that regards the Missal, Breviary and Calendar* (Constit.  
*Ord. Frat. Min. Cap., ch. III*). The Rule and Constitution of  
 The Friars Minor says: *Let the sacred functions and the divine*  
*office be performed entirely in accordance with the order of our*  
*Missal, Breviary, Ceremonial and Ritual. Nor is it permitted*  
*to introduce anything new even under the pretext of piety* (op. cit.,  
 chap. III, n. 157).

It is therefore the mind of the First Order of St. Francis that the liturgy of the Roman rite be carried out in its entirety throughout the Order. It is incumbent therefore upon every friar who would fulfill the prescriptions of his Rule and Constitutions that he acquaint himself thoroughly with the rubrics governing the liturgy. The history of the Order proves that the Franciscan friar has ever been a faithful exponent of the liturgy of the Church, and never can it be his sad boast that he knows nothing of the rubrics!

Much insistence is being laid at the present time upon leading

the laity to a greater knowledge of the liturgy, to acquaint them with their place in the Mystical Body of Christ and to urge them to a greater participation in the liturgy. This end can never be accomplished by a priest who is ignorant of the laws governing the liturgy or who is careless in their observance. His own actions and attitude frustrate the end.

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# LITURGICAL VALUES

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## A. EDUCATIONAL VALUES OF THE LITURGY

The values, which educators endeavor to impart may be grouped under the following heads:

- |                                |                                  |
|--------------------------------|----------------------------------|
| <b>Hierarchy<br/>of Values</b> | 1. Biological values             |
|                                | 2. Industrial values             |
|                                | 3. Aesthetical values            |
|                                | 4. Social values                 |
|                                | 5. Moral values                  |
|                                | 6. Religious values <sup>1</sup> |

An educator who aims at the character formation of his pupil cannot choose values at random and expect to mold a character, much less a Christian character. In transmitting inherited or acquired values the educator must observe a certain order; and where there is question of imparting a Christian education, the religious values, *viz.*, God and the Church of Christ, come first; all other values, no matter how important they may be, must take a subordinate place.

<b>The Church, the Educator</b>	The Church is considered the educator of nations. The principal aim which she pursues in her educational program is the transmission of genuine religious values.
	Though she transmits other values, they must remain subordinate to what she considers of primary importance.

<b>The Liturgy, the Means of Transmission</b>	The means which the Church employs in the transmission of primary values is her liturgy. By the liturgy we understand the worship which the Church offers to the triune God. This worship has a formal element which is called the spirit and life of the liturgy, and a material element, also called the body of the liturgy, which consists of the exterior rites and ceremonies of the sacred functions. Considered under both aspects the liturgy is
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<sup>1</sup> Cf. Abbot Dr. Benedikt Reetz, O.S.B., "Erziehungswert der Liturgie," *Bibel und Liturgie*, IX (1934-1935), 49.



also designated as the *admirable commercium*, "the wonderful exchange" between the Blessed Trinity and mankind. The point of contact between God and man is established through Christ the God-Man. Thus in the last analysis the liturgy may be regarded as the life of the Mystical Body of Christ, Who as the Head of this supernatural organism offers all worship to God, and in turn transmits grace and divine life to man.

The modern method of visual education as a means of instruction has always been in vogue in the Church. It is the method of visualizing the truth which is to be conveyed to the subject of education. It is based on the scholastic axiom *Omnis Visualizing cognitio incipit a sensu*. Contact with the human mind can be established regularly only through the senses. The greatest teacher of mankind, Jesus Christ, employed this method long before modern educators took credit for it as something new in the process of education.

In Christ Himself the most sublime truth has been visualized. Through the mystery of the Incarnation the eternal Word of God became flesh, assumed a concrete, external, visible form, and thus man was made to realize how God is minded toward them if He appeared among them in human flesh and blood. In Christ also, man is able to see religion, his relation to God, in a concrete, living form. "That which was from the beginning (the Son of God), which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of life, . . . we declare unto you. . . . The Life was manifested." I John, V. 1-3. When the Word was made flesh, truth became visible. As Christ was the embodiment of the most sublime truth, so also did He, as teacher of mankind, embody the most sacred and salutary truths of religion into concrete realities. His method of teaching was adapted to man's nature; for by means of the senses He led him on to an understanding of the realities of a higher order. The entire sacramental system of Christ is built up on this plan, and the divine life of grace is attached to what is concrete and visible.

The Church received her teaching power from Christ, adopted His method and embodied it in her liturgy. Here we find the most abstract truths made concrete, and profound principles assume flesh and blood. The material things, such as water, oil, bread and wine, which were designated by Christ as bearers of

sacramental grace and channels of divine life were enhanced by the Church with sacred signs, symbols, ceremonies, with color and melody, holy feasts and sacred seasons.<sup>2</sup>

There is hardly any other field of study which offers such an abundant means of illustration and visualization as the liturgy of the Church. The house of God stands in the center of the parish.

It is the home of the Mystical Body of Christ in miniature. Every stone of it can be made to speak. The interior of this house is far more than a museum of art. It is something living, something that fulfills a purpose and performs a function in the service of God, speaks of His glory and symbolizes events of our Redemption. The liturgical functions enacted in this house are far more than a drama. They are a representation of the mysteries of our salvation, they are Christ in our midst applying His saving grace to the souls of men from day to day. Wherever we turn, we find a concrete object, or some visible action, to illustrate a religious truth or a hidden reality. The spirit of penance and sorrow are brought home to us by the simple purple color of Advent and Lent; white vestments bring glad tidings; red speak of the Divine Spirit and the love of martyrs. The sacrament of baptism is laden with so many object lessons that, one baptism administered in the presence of a congregation properly instructed is one of the most powerful means to bring near to young and old what it means to be freed from the power of the devil and made a child of God. Every truly liturgical function contains truth, spirit and life, and these are made manifest in concrete, visible and palpable objects and actions. The Church evidently believes in the scholastic dictum, *Omnis cognitio incipit a sensu* and nowhere can a person find a more frequent application of it than in her liturgy.

While it is admitted that words of instruction are not the primary factor in religious education, still instructions must be given and religious knowledge acquired. In fact, the knowledge of certain religious truths is absolutely necessary for salvation. Our teachers of religion may justly pride themselves for succeeding to impart religious knowledge to the pupils and for making them realize that the Catholic Faith is indeed a "reasonable service."

<sup>2</sup> Cf. Reetz, O.S.B., *loc. cit.*

Once again they realize the unique method embodied in the liturgy for inculcating the most profound truths of our Redemption. How beautifully the articles of the Creed are illustrated and impressed upon the minds of the faithful by the feasts of the ecclesiastical year. It is by and through the liturgy that people learn that Christ is more than the center of the world's history. Year for year they are enabled to accompany Him from the manger to the cross, from His wonderful Resurrection to His glorious Ascension; yes, the liturgy even knows how to celebrate His final coming at the end of the world and thus urges people to make Christ the Center of their lives. How inspiring, too, the doctrine of grace when the faithful pray it, live it, and sing it with the Church who is always concerned with Christ the Dispenser of grace.

The liturgy of the Church is one of the best textbooks for the history of our religion. It knows how to dramatize and even "make present" the greatest events of the world's history. "The

**The Liturgy, a Textbook** Liturgy," says Dr. Reetz, O.S.B., "has a method of its own for imparting knowledge. A catechism offers religious knowledge in a systematic way, and this too is necessary; but the liturgy knows no system, it embodies living and organic knowledge."<sup>3</sup> There are different ways of studying the truths of our faith. One way is, to study them in question and answer form or to divide them into various "articles." The other way is to hear, to feel and taste them, i. e., to live them with the mind, the will and the heart; this is the liturgical way.<sup>4</sup> Systematic religious instructions are necessary, but beside the catechism and Manual of Religion we stand in need of a Book of Life, the Liturgy, and learn to live the dogma which we have studied.

Modern pedagogy lays great stress upon making the pupils co-operate with the teacher. While this is not a modern accomplishment of pedagogy, it should help us to realize that, when the

**Participation and Co-operation** Liturgical Movement constantly urges co-operation and participation, it advocates something which is pedagogically sound and up to date. There is hardly another field in which both children and adults can put to practice what they have learned, than in the official worship of the Church. Besides, the slogan of

<sup>3</sup> *Op. cit.*, p. 52.

<sup>4</sup> Cf. P. A. Hammenstede, *Die Liturgie als Erlebnis* (Herder, 1922), p. 12.

letting the people take an active part in the liturgy is more than a pet idea of the Liturgical Movement. The people, both children and adults, are entitled to it, and have been spiritually fitted out for it. St. Thomas,<sup>5</sup> calls the "character" which the faithful have received in baptism a *participatio sacerdotii Christi*, and in virtue of this the Christians are deputed to pray actively with Christ, offer with Him and glorify God *secundum ritum christianae religionis*. If the religious instructor, therefore, wishes to be modern and thorough, he will see to it that the qualifications conferred upon the Christians in baptism will be actuated, and that both young and old be given an opportunity to participate in the liturgy of the Church—hence, learn to pray with the Church, sing with her, offer with her, communicate with her, and be active with her.

The educational value for the moral life of the Christian is so evident in the liturgy that a mere acquaintance with its contents will verify this statement; hence, this value need but be indicated here.

#### **Moral Education and the Liturgy**

The liturgy almost constantly places Him before us Who said: "I have given you an example" and He is the standard. If it is primarily the Ethos that counts in moral education, then the liturgy is an educator of the first rank because it puts the Christian into immediate contact with Christ Who is the highest norm of Christian morality. Day for day he can make spiritual contact with ideal human beings, the saints of God. Not only living examples are there to inspire moral goodness, but Christ in Holy Scripture either directly or indirectly offers moral ideals and inspires saintly living and strength. In fact, all moral strength to overcome evil by good is supplied to the Christian through the liturgy.

There is hardly a phase in the character education of man for which the liturgy does not offer inspiration, guidance and help. Sane nationalism and true patriotism can flourish only where patriotic virtue has been inspired by fundamental truths embodied in the liturgy. National heroes and soldiers may have their monuments, and no matter how many civic and patriotic celebrations may be enacted beneath their shadow, it will ever remain true that the most genuine monuments of sane na-

#### **Sane Nationalism and Patriotism**

<sup>5</sup> P. 3, Q. 63, A. 2c.



tionism and patriotism are the houses of God in which the sacred mysteries are celebrated. They are the monuments of the faith of our Fathers which teaches that there can be no true patriotism where the fundamental truth of the liturgy, namely, worship of the true God is lacking.

While the liturgy of the Church is the constant promoter of sane nationalism and true patriotism it is and will continue to be the most powerful factor in welding the nations into one great family of God. As long as the world and the Church continue, the liturgy will be mindful of the prayer of our Lord that all may be one. The great forces at work to realize this union are the doctrine of the Communion of Saints, of the Mystical Body of Christ, the Feast of Christ the King and that of the Sacred Heart. It is not so much the abstract doctrine concerning these truths that will impress the nations as the life and the spirit with which these feasts are celebrated throughout the world. "The bridge to the nations of the earth is the Liturgy of the Church."<sup>6</sup>

Lack of reverence for God, human persons and creatures, is the great sin of the modern world. The liturgy teaches and inspires reverence, and if this were its only educational value, it would deserve the place of honor in the curriculum. It shows man in a living way how to render interior and exterior worship to God. The liturgical prayers are laden with a profound respect for the human soul and a deep reverence for the human body. The material things used in the service of God are regarded and treated as sacred objects. Every exterior, liturgical ceremony is either an expression of reverence and respect or a means of arousing these affections in man.

From an educational standpoint the liturgy finally is the greatest challenge to truthfulness. It places man face to face with God. Simulation and deceit in this official worship of God can only meet with moral disaster or dire self-deception. "Whoever lives in and by the liturgy must necessarily become a truthful and truthloving man."<sup>7</sup>

And lastly, if an educator is truthful, he will acknowledge that true education is, above all, the work of grace and then the result of man's efforts. Educators are merely the occasion of, and the

<sup>6</sup> Dr. Reetz, *op. cit.*, p. 54.

<sup>7</sup> Reetz, *op. cit.*, p. 54.

co-operators with grace. This grace is transmitted through the liturgy. Hence the "Liturgy is the Basis of all true Education."<sup>8</sup>

### B. SPIRITUAL VALUES OF THE LITURGY

As long as priests, religious and lay people continue to identify the liturgy with rubrics, Gothic vestments and exterior ceremonies, there will be little hope of interesting them to follow the liturgy as a spiritual program of life. There are people of all classes and ranks who are ready to follow any new system of spirituality, but when it is suggested that they adapt their spiritual life to the liturgy of the Church they fear for their progress in perfection. In spite of all objections to the liturgy as a spiritual guide, it is a system which deserves serious consideration, because it is the spirituality of the Church and because all Christians are bound to it at least to some extent.

Happily we in America were spared at the very outset of the Liturgical Movement in this country, from the annoying controversies concerning the various forms of piety such as the Franciscan, the Benedictine, the Ignatian and others. The liturgical pioneers in this country made it clear to the clergy and people that the system of spirituality advocated by the movement was in reality the piety of the Catholic Church which must ever serve as a norm and standard for all.

Obstacles and difficulties are still encountered in advocating that the liturgy be chosen by priests, religious and lay people as a spiritual guide. Attitudes which have gone over into flesh and blood are not easily changed. Hence, when it was proposed that a new attitude be assumed towards the very heart of the Christian worship, namely, the Sacrifice of the Mass, many of the priests, religious and faithful were shocked. Some objected on the ground that our Lord in the Blessed Sacrament would be neglected, since special stress was laid on the Sacrifice element of the Mass rather than upon the abiding Presence of our Lord. Others became disturbed when they realized what little knowledge they had of the Mass, the most sublime act of worship in the Christian religion.

<sup>8</sup> Cf. Bopp, *Liturgical Education* (Bruce, 1937), p. 59.

It is not necessary here to discuss the infinite value of the Mass, but no one, whether priest, religious, or lay person, can expect to lead a deep spiritual life if he lacks essential knowledge of this inexhaustible fountain of supernatural life. The advocates of a deeper liturgical piety endeavor to make the Mass as a Sacrifice the center of man's spiritual life just as the Sacrifice on Calvary became the predominating idea in the life of our Lord. Hence the slogan, "It is the Mass that counts"; hence also the new enthusiasm for the Mass, the invigorating sermons and the inspiring literature on the Mass.

Priests, religious, and lay people who recite the Breviary should have the least difficulty in making the Sacrifice of the Mass the center of their prayer life, since this official prayer of the Church centers about the Mass. The Sacrifice of the Mass is for the spiritual life what the sun is for the physical world. It generates life, provides nourishment, imparts growth and perfection. As the planets revolve about the sun and receive their light from it, so the canonical hours move about this spiritual sun and participate in its light and glory.<sup>9</sup> The canonical hours prepare the priest for the Mass, surround the Mass and seek to preserve the fruits of the Mass within his soul throughout the day. Thus the priest does not really begin Holy Mass with the prayers at the foot of the altar nor end it with the Last Gospel. Holy Mass begins with first Vespers of the previous day; Matins and Lauds together with Prime and Tierce constitute the prologue; while Sext, None and Second Vespers are the epilogue. The priest's official prayer, the Divine Office, stands entirely in the service of the Mass. It is the daily wreath of spiritual flowers and garlands which he winds about the Eucharist as his official tribute to the Eucharistic King.

Meditation seems to be a veritable crux for many priests and religious. It is a daily spiritual exercise recommended by the Church in Canon 125, and in many religious Orders and Congregations the time for daily meditation has become fixed.

**Liturgy** In 1930, a lively discussion on the subject of meditation arose, when during a conference at Salzburg, **and** a novice-master, incidentally a lumen of the spiritual **Meditation** life, ventured the statement that meditation according to a definite rule, theory or form, does not seem necessary

<sup>9</sup> Cf. *Bibel und Liturgie*, Nr. 1 (1939), 13 ff.

whenever a person lives in close, prayerful contact with the liturgy of the Church. This novice-master did not absolutely condemn meditation, as we understand it, but simply insisted that meditation need not be bound to a cut and dry formula or plan. There are objective reasons for this statement.<sup>10</sup>

The gist and essence of meditation is to busy one's self interiorly with God. Meditation is a purely subjective prayer. It is the supreme and final result of subjective piety. The person who meditates is concerned with himself, his own soul, his personal needs and salvation. In what relation does this spiritual exercise stand to the liturgy and vice versa? The answer to the question may be found by considering it in the light of subjective and objective piety. Subjective and objective piety are not adequate terms but may be used as a working basis.

The Church in her liturgy prays objectively. Her official prayer is not individualistic, but the prayer of the mystical Body; Christ Himself prays at the head of a mighty choir of true worshipers of God. Divine interests, the needs of the Church, of the Kingdom of God on earth, are the themes of objective or liturgical prayer. The Ego is drowned in this theocentric worship.

Subjective piety stands diametrically opposed to this. Here the Ego with its needs and interests comes to the fore. It is a personal revelling in God's presence and the personal union with Him constitutes the aim of this worship. The ancient Church apparently knew only objective piety. By the thirteenth century, and this for various causes, liturgical piety had been pushed far into the background. Officially it continued in the Church, but it was no longer the piety of the people in their daily lives.

As to formal meditation which is a phase of subjective piety we find that it established itself in the course of the centuries. In those religious Orders in which the common, official, liturgical worship of God was not fostered beyond bare essentials, great stress was laid on formal meditation. It became an essential part of the daily spiritual program as may be judged from the system of St. Ignatius. Those Orders, however, in which the liturgy

<sup>10</sup> Cf. *Bibel und Liturgie*, Nr. III (1930), 68.



constituted the very framework of the spiritual exercises, did not consider formal meditation absolutely necessary and hence gave it a subordinate place as we still find it in the Benedictine Order. Here the worship of God according to the liturgy predominates. It does not reject meditation, but it wishes to see it worked into the very structure of the liturgy of the day. While it does not bind itself to a definite pattern of meditation it makes it the *ancilla*, the servant of the liturgy. The official liturgical prayers of the Church are chosen as subjects of meditation or even take its place. The aim of the liturgical movement is to make people once more acquainted with this form of prayer and worship.

The liturgy of the Church furnishes the subjects of meditation. The century-old orations of the Church are short meditations in prayer form. The recurring midnight offices, Matins and Lauds, are paradigms and liturgical meditations in grand style. In them a person may find everything the masters of the spiritual life invented at a much later date as aids and points of meditation. There is first of all the introductory prayer: *Aperi Domine*, the *Pater*, *Ave*, *Credo* and *Domine labia mea*. The imagination is aroused by the *Invitatoria*. The activity of the intellect is exercised in the readings from Holy Scripture, the biographies of the Saints and the homilies of the Gospels. The heart speaks in the *Responsoria* and the affections reach their climax in the *Te Deum* and are gradually permitted to die away with the Oration which clinches the thought of the liturgical day. A person who really experiences the liturgy has made a meditation during Matins and Lauds. Whoever wishes to do more (some are obliged to do more), is free to do so.

The advocates of the liturgical meditation in the first place urge that the subject-matter be chosen from the realm of thought with which the Church is engaged. Subjective piety must unite itself with, and adapt itself to the objective worship which is rendered to God in the liturgy. This will make for a homogeneous spirituality. The cultural acts and meditation, social prayer and individual worship, will offer mutual assistance. It does away with the dualism which mars the spiritual life of so many priests and religious who perform the liturgical act from obligation or constraint and seek the spiritual food for their souls elsewhere. Homogeneity of spirituality will bring peace, a spiritual value which is universally appreciated.<sup>11</sup>

<sup>11</sup> Cf. *Liturgy, The Life of The Church* (The Liturgical Press, 1936), p. 69 ff.

Furthermore, when the subject of meditation is taken from the liturgical prayers, a person will have the guarantee of orthodoxy and pure devotion. The Church believes what she prays. In all spiritual exercises theological security is a primary requisite. The liturgy offers such material in great abundance because the liturgical prayers are based on Holy Scripture, the inspired Word of God, and on the teachings of the Fathers of the Church. And besides, these numerous prayers are methodically distributed throughout an entire ecclesiastical year.

As for the method, the same may be used for liturgical subjects as the one universally known at present. Broadly speaking, it may be called the Ignatian method.<sup>12</sup> This is an exercise which has been developed according to the laws of logic and psychology and in which the principal powers of man, the fantasy, the intellect, the will are brought into activity. Essentially, it is an activity of the will and the field from which it draws its material is not so much the truths of faith as the principles of moral and Christian living. Though the spiritual results of this method are excellent, no one seriously maintains that St. Ignatius wished to make it a lifelong straitjacket for everyone who strives for Christian perfection; in fact, he offered it as a means and help for beginners.

There is another method of meditating which is as old as the liturgical celebrations of the Church. In it the will does not play the prominent part nor is the subject-matter taken from the realm of morals but from the plenitude and riches of the Kingdom of God. The intellect primarily is active and learns to live and move in a spiritual atmosphere. No time limit is set for this meditation nor is it tied down to a specific method. The person so engaged does not try to force himself to get thoughts, he rather listens and stands in awe before the wonders he beholds in the supernatural world. He rejoices for being privileged to scan the heights and depths of the "new creation" and has no need of asking what lesson he can learn from these truths, or what resolution he ought to make. By the light of faith he sees that all these things are a reality and for that reason loves to dwell there with his heart and mind. This kind of meditation has been in vogue in the Church

<sup>12</sup> Cf. Parsch, *Jahr des Heils*, I (1938), 7.

from the beginning and may be styled the meditation of the child of God.

"The Church," says Pius XI of happy memory, "is very broad—astonishingly so at times. She accepts methods of prayer which are defective and even imperfect because she has compassion on men's weakness. All she is concerned with is that men should pray. But when we want to know how she herself prays, we must look at her liturgy. The liturgy is a big thing; it is the most important organ of the ordinary magisterium of the Church."<sup>13</sup>

Even in regard to the particular Examen, a spiritual exercise which causes so much difficulty, the liturgy offers a very practical and inspiring method. The particular Examen, according to St. Ignatius, consists in making a fault or virtue the subject of an examination of conscience. This exercise is offered as a help in striving after perfection. The Church practised something similar to this long before this specific examen was introduced. Whenever a saint distinguishes himself by a particular virtue, the Church places this virtue before us throughout the day and admonishes us to imitate it in our everyday life. The feast of St. Cajetan (Aug. 7), or for that matter the feast of any saint may serve as an example.<sup>14</sup>

St. Cajetan is known for his blind trust in God. In the lessons of the II Nocturn the liturgy shows us how the saint manifested this virtue in his daily life, and particularly when he laid the foundation for the Theatine Order. At least six times during the day, i. e., whenever we say the Oration we ask God for this virtue. In the Gospel of the Mass our Lord reminds us of the loving care of our Father in heaven for his children on earth. This thought is also impressed on us in the antiphon of the *Benedictus* and *Magnificat*. The grace of acquiring a deep trust in God is offered to us in Holy Mass and Communion. The liturgy may have a peculiar way of teaching virtue but it is withal wonderful and practical.

### THE LITURGICAL WEEK

From the spiritual values which the liturgy offers to all the faithful day for day, we may pass on to the liturgical week and

<sup>13</sup> Cf. *Homiletic and Pastoral Review*, XXXVII (1936), 74.

<sup>14</sup> Cf. *Das Jahr des Heils* (12 Ed., III, 502).

consider the uplifting influence exerted by it during the six days on which man is expected to labor and toil.

The liturgical week is the most ancient of all liturgical time units. The hexaëmeron was pictured by Moses as having taken place within the space of one week. He proposed God's activity as a model for man: "Six days thou shalt labor and shalt do all thy works. The seventh is the Sabbath, that is, the rest of the Lord thy God." (Deut. 5, 13-14.) Thus man's weekly toil and the sanctification of the Lord's day have a most beautiful and ancient background and are rich in symbolism. Man's labor and toil are looked upon as a part of and a participation in God's creative action. On Sunday the child of God participates in God's own Sabbath. Besides the sanctification, grace and power which the liturgy imparts to faithful Christians on Sundays, giving them a spiritual supply for the week, it shows them how they can meditate in a prayerful way on the hexaëmeron and the spiritual profit they may derive from this exercise.

While pseudo-scientists run wild in their speculations concerning the creation of the material world, the liturgy revels in it in a prayerful manner. It delights in the thought that God conceived His plan from all eternity and rejoices in the beauties and phenomena of nature as though they were just coming into existence. The hexaëmeron forms the subject-matter of the liturgical Vesper hymns and prayers throughout the week. These hymns like the *Lucis creator optime* sing of the various phases of the creation as presented in the Bible. They teach us how we can rejoice in the works of God, and what their significance is for the invisible, spiritual world of our soul and the Kingdom of God on earth. In the eyes of the liturgy the visible creation is a symbol of the invisible world brought into existence through the Redemption and the Church of Christ.

### THE LITURGICAL YEAR

There was a time when the yearly cycle of feasts celebrated by the Church was identified with Christ. *Christus est annus* was the term which the ancient Christians used to express the spiritual value that lies hidden in a liturgical year. This

#### One Year with Christ

identification of the ecclesiastical year with Christ is as true today as it was in the fifth century when the poet Claudian called Christ the *Potens rerum*



*redeuntis conditor aevi*, "the powerful creator of the ever returning cycle of time."<sup>15</sup>

People of ancient times had a different conception of time than we have, and this also influenced their religious ideas. The modern world looks upon time as something which moves on continuously and will never return. The ancients and Christians included spoke of a circle or cycle of time. The day which had come to an end would return again and so would the year. The returning day (a year might elapse) meant for the Christian the return of a specific grace of salvation. In the different cycles and seasons of the year he saw different manifestations of Christ, of His living power and saving grace. The liturgy or the official worship of the Church continues to look upon time precisely under this aspect. In a liturgical celebration the same event in the life of Christ which historically may have happened almost two thousand years ago is enacted and made present in our midst, though in a higher and mysterious plane. It is for this reason that the Church does not pray on some great feast like Christmas, Epiphany, or Easter *ante multos annos*, but *hodie, hodierna die* and such similar terms. With every recurring day or feast, some great event in the process of our Redemption is made present in a mysterious yet nonetheless real and sublime way. The acknowledgment of this truth is necessary for the proper understanding of the liturgical year. This year with all its feasts is far from being a mere commemoration of historical facts in the life of Christ. It is not even constructed on these events, nor modelled after the data of the establishment of God's kingdom on earth. However, a thorough acquaintance with the historical life of Christ will remain necessary, since His works, miracles and deeds serve as symbols, illustrations and pictures of the graces and blessings which are conferred upon the Christian in the liturgical function. The Church is a structure, a living edifice, an organism in which a person can live and become one with its life and function. It is an extension of Christ, a living manifestation of God, or the mystical Body of Christ. God became man and the life of the God-man is the life of the Church. Being the prolongation of Christ, and unfolding her life during the recurring liturgical year, we aptly call that year a year of Salvation or

<sup>15</sup> Cf. *Bibel und Liturgie*, Nr. 18 (1928-29), 357 ff.

simply *Christus est annus*.<sup>16</sup> Hence the liturgical year is so grand and beautiful. We are not able to perceive this grandeur with our senses but we can celebrate it by living and experiencing it. To catch the rhythm of this life means to catch something of the divine life of the glorified Christ. And in this lies the value of the liturgical year. It is life and embodies divine life from the first Sunday of Advent to the last Sunday after Pentecost. Its end and purpose is the same as that of the Church, and that in turn coincides with the purpose of Christ's coming into this world, *viz.*, that human beings may have supernatural life and have it in abundance.

### DISCUSSION

FR. ETHELBERT SAMBROOKE, O.F.M.:—There is a story told of the Late Lord Birkenhead which comes *a propos* at this moment. It is said that Lord Birkenhead when he was counsel for a certain case appeared before a judge who remarked that he did not think much of the case. A most irregular thing to say before Counsel had argued his points. Birkenhead is reported to have replied; "My Lord if you will allow the case to be exposed to you I feel quite sure you will find that the case will grow on you."

Similar words would express the attitude of many people with regards to the liturgy. Like the judge in Lord Birkenhead's case, they come to it with prejudice, and "Do not think much of it." But we who are nourished on the details of that liturgy, and who know how much it has enriched our spiritual life, say: "If you will allow us to explain it, you will find it will grow on you."

The practical point at issue therefore, is: How to put the liturgy before the people, and how to keep it before them, in such a way that it will grow on them?

The paper just read has given us an enlightening exposition of the "Values" of the liturgy. Might I say that, in our case, I think the Rev. Father was preaching to the converted. We, as priests and religious, have long since recognized the value of the liturgy, educational, social, moral, religious and spiritual, though it is good to be reminded of it.

What we want to know now is "How to put these values over to the faithful in such a way that their spiritual life will be enriched by them."

Remember, we have to deal with three admittedly difficult categories of individuals; the children, the adolescent, and the modern man.

Children are justly recognized as a difficult element to captivate. One cannot hold their attention for long, nor can it be forced. They are easily fatigued and turn soon from any subject that does not readily interest them.

The adolescent and modern man are not much more hopeful. They, too, resent a dry presentment of a subject, and one would risk finding, after an exposition of the beauties of the liturgy that would be merely conceptual, that the character of its values for those whose intellectual development remain incomplete, had been lost because of the disagreeable task of grasping it,

<sup>16</sup> *Bibel und Liturgie* (1936), 416 ff.

or on account of the impossibility of comprehending it, or again because of the effort demanded and the fatigue consequent upon the effort.

What then is one to do if one really desires that these values of the liturgy may be transferred from us to them?

I submit that the imparting of this knowledge must *not* be merely *objective*. It loses its very value so long as it remains so. It must become *subjective*; that is, it must make a strong appeal to the subject who receives it, and sink deeply into every faculty. Only thus may we hope to capture the interest of children and transform their young souls.

## Subjective Method

Even for adolescents, and grown-up people, supposing them already won to our cause and desirous of seizing the values we propose, unless we make our message subjective,—so subjective as to reach the whole man, the sentiment of the individual, the imagination and the heart—the values will not be values to them, and will hardly have power over any of their faculties.

I know that there is a strong bias against any over-appeal to these faculties, because of the danger that lies behind it; but whilst we neglect these forces, see how the world makes use of them! Recall how by the Moving Pictures the world's philosophy and materialistic ideas win their way, through picturization, into the deepest recesses of sentiment, imagination and heart. Godless, sexual and materialistic ideals are put over most effectively by these means and yet, *we*, are afraid to use them for the purpose of lifting souls up nearer to God and advancing them further into the Kingdom of Heaven.

Realize, for a moment, how the world has familiarized young hearts and imaginations with things evil and degrading; free love, physical contact, sexual promiscuity, adultery, infidelity, and all kinds of lessons brought into the innermost mind and heart through sentiment and the imagination, to the detriment of faith and the spiritual life!

Even in our educational institutions we have frowned down on "sentiment" with the result that our educators admit that they have *not formed the heart* so much as they have loaded the intelligence; still less have they strengthened the will or schooled the judgment.

As a result young people have come to the point where they nourish heart, imagination, and sentiment solely upon these worldly things which are fed to them.

Can we replace these low worldly tastes? Can we sublimate them? And if so, how are we to do it? There, to my way of thinking, lies the crux of the question. Undoubtedly, if we are to obtain results in the lives of these little ones of God, we must substitute the higher for the lower, and from *all* the faculties drive out the enthusiasms which degrade by inducing those which uplift. Only thus will our verities have "Value," the value we claim for them, and only thus will these values transform the whole man by transforming every faculty.

## Replacing Worldly Tastes

It is no use pretending that anything *less* than steeping the imagination in these values will be of any use, these days, since there is so much imaginative appeal in everything else.

As a concrete plan of action would it not be possible to give *series of sermons* on things liturgical in such a way that the poetic side of the liturgy be emphasized as well as the doctrinal and spiritual. In every part of the Divine Office, in every prayer and gesture of the Mass, there is a wealth of meaning and symbolism which is put there for a purpose. It is meant to satisfy that hunger for the Infinite with which we are created, and next, to bring more and more of that Infinite, right into our inner faculties.

Whoever would take the many Psalms, and Canticles and Hymns and

Antiphons and Prayers and Verses of the Offices of the Seasons and of the Saints, and would surround them with that mystical aura in which they were conceived, would do more for the transferring of these heavenly values into the hearts and souls of our people than any dry disquisition could do.

The same may be said, and pre-eminently so, of the different parts of Holy Mass, with the Introits, Prayers, Epistles, Gospels, Sequences, Communions, Post-Communions. They are full of dramatic episodes, and striking

### Attractive Articles

thoughts and truths, and the drama of these things will lay hold on the imagination and on the whole psychological life of the faithful.

With this dramatic preaching may it not be possible to find also *writers* sufficiently gifted to present these liturgical values in short articles, in a dramatic way, such as would make them eminently attractive and readable.

If we can do this I think we shall have the joy of wresting from the enemy the very weapons he now uses for the destruction of souls, and of turning them to the advantage of souls' salvation. We shall also be enriching the imaginative and spiritual side of our people's lives with an eternal enrichment.

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# THE LITURGY AND CHRIST'S MYSTICAL BODY

Fr. THEODORE ROEMER, O.M.Cap.

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The previous papers have convinced us of the importance of the liturgy in the life of the Church. They have shown the intense interest always evinced by the followers of Saint Francis in bringing the faithful to Christ through the liturgy. And this must be the principal aim of the liturgy, to bring men to Christ and to hold them in His loving embrace. Thus we see the close connection between the liturgy and Christ's Mystical Body.

## I. IN THE LIFE OF THE CHURCH

A recent writer closes an article in *Liturgical Arts* with the following paragraph:

In our day we are witnessing a reform of corporate worship that is called the liturgical movement. But the important thing about the liturgical movement is the basic realization that Christ is *the* Liturgist, His worship of God, His (and our) Liturgy. Thanks to the fact that the central thought of present-day Catholicism is the all-enfolding doctrine of the Mystical Body of Christ, when the modern man thinks or says "Christ," he once more thinks of the Whole Christ; "Totus Christus, caput et membra," as Saint Augustine says, time out of number. Christ, the Whole Christ, Christ with His Body, the Church, is Liturgist of God, and thanks to the liturgical movement, we are learning once again that it is really through Him and with Him and in Him that we render our Liturgy to God.<sup>1</sup>

Liturgy without Christ is not true Liturgy at all. It degenerates into *rubricism*, in the most odious sense of the word. To such *rubricists* may be applied the words of Saint Augustine:

<b>Liturgy not</b>	"Qui hoc animo pascunt oves Christi, ut suas velint
<b>Rubricism</b>	esse non Christi, se convincuntur amare, non Christum; vel gloriandi, vel dominandi, vel acquirendi cupiditate; non obediendi, et subveniendi, et Deo

<sup>1</sup> Gerard Ellard, S.J., "Liturgy: an Old Word with a New Meaning," VII (1939), no. 3.

placendi caritate.”<sup>2</sup> To them the liturgical movement is a movement to frills and fancies. It is not Christ they are seeking, but their own ideas and imaginings.

True liturgy must be built upon Christ, the Liturgist. Therefore, the priest is exhorted to offer the Holy Sacrifice, “ad laudem omnipotentis Dei, totiusque curiae triumphantis, . . . totiusque curiae militantis, . . . et pro felici statu sanctae Romanae Ecclesiae.”<sup>3</sup> The Divine Office should be offered to the Divine Majesty, “in unione illius divinae intentionis, qua ipse in terris laudes Deo persolvisti.”<sup>4</sup> The Holy Sacrifice and the Divine Office are consequently united with Christ, the Whole Christ in all His members. Thus the liturgy is the union between the members of the Mystical Body of Christ, of which Saint Paul says: “So we being many, are one body in Christ, and every one members one of another;”<sup>5</sup> so that “doing the truth in charity, we may in all things grow up in him who is the head, even Christ.”<sup>6</sup>

In this connection a modern theologian says in his volume, *Der Mystische Leib Christi*:

The dogma of the mediation of Christ, and at the same time the truth of the Mystical Body of Christ, is shown clearly and plainly to be the foundation of the piety of the living Christ, the Liturgy of the holy Church of God. The Church always prays: *per Christum Dominum nostrum*. If in the subjective consciousness of Faith the idea of the *Corpus Christi mysticum* was set back, the dogma continued to live in the Liturgy. Liturgy knows only one way to the *omnipotens Pater*, the only way shown by God: *per Christum Dominum nostrum*. The firm root of the Liturgy is the truth of the Mystical Body of Christ. The Church continues to pray, as from the beginning, out of the consciousness of her mystical union with Christ, she continues on her way, not to Christ, but through Christ to the Father. And if the Council of Trent put more emphasis on the external idea of the Church, the Liturgy continued to see in the Church the Body whose head is Christ.<sup>7</sup>

If then at the present time the Liturgical Movement is gaining momentum, this movement can become fruitful only in as far as it is based in the roots of true liturgy, the Mystical Body of Christ.

## II. IN FRANCISCAN LIFE

We now pause to ask ourselves whether this is the Franciscan spirit in the liturgy. Taking liturgy in the stricter as well as in

<sup>2</sup> *Tractatus 123 in Joannem*. Breviary, Vigil Saints Peter and Paul.

<sup>3</sup> *Praeparatio ad Missam*.

<sup>5</sup> *Epistle to the Romans*, XII, 5.

<sup>4</sup> *Ante Divinum Officium*.

<sup>6</sup> *Epistle to the Ephesians*, IV, 15.

<sup>7</sup> Jürgensmeier, Dr. Friedrich (Paderborn, 1933), II, Auflage, 122.

**Liturgy to  
St. Francis**

the broader sense of the term, Saint Francis considered it a means of bringing men closer to Christ. To him liturgy was not an outlet for frills and fancies; it was worship, it was the means of expressing his great love for the Savior and of strengthening himself in this love.

For the better and more dignified offering of the Holy Sacrifice he began to repair the little church of San Damiano, and went about cleaning and scouring other churches. He ordered that the altar linens be kept clean and becoming. Although he insisted that his friars have only small churches of their own, yet he wanted his brethren to provide for precious tabernacles. In a word, he was intensely interested in having the places of worship worthy of the Divine Master.

In order that the clerics might be united with the universal Church in its daily homage of God, he permitted his brethren who were clerics to have breviaries, even if he did not want them burdened with other books. For the same reason he arranged a special Office for the lay-brothers who could not read and for the tertiaries.

So that the faithful might be attracted to a more careful observance of the liturgical year he provided the crib for them and thus led them to a better understanding of the Christmas cycle, just as he prepared his brethren for the feast by a special long fast. His known strict observance of the season of Lent was an incentive to others to prepare for the fuller understanding of the Passion and of the glorious Resurrection. His additional long fasts and penances were preparations for the special feasts instituted by holy Church. We know how he honored the holy Name of Jesus in such fashion that he would not have even the written name of Jesus trodden under foot, but commanded it to be rescued from the dust and dirt. He insisted that veneration be shown to priests, no matter how blameworthy their personal conduct might be, because they were the dispensers of the mysteries of God. And that his tertiaries might be drawn more closely to these mysteries of God, he insisted that they assist daily at Holy Mass, if at all possible, that they receive Holy Communion at least once a month and that they provide through their alms for a dignified service of God. Whatever practices could lead the faithful to a closer union with the Savior, these were made use of by Francis.

We have seen that his brethren in the First Order were always interested in the worthy celebration of the Holy Sacrifice and the liturgical functions of the Church. We know how they popularized the devotions that would lead the faithful to greater fervor in God's service. Following the example of Francis, they spread the crib devotion, they introduced the recitation of the Angelus, thus making Christmas a better observed feast and the Incarnation a central thought in men's minds. Through their Way of the Cross, Lent has become an important season to unite the penances of that period with the sufferings of Christ.

**Liturgy  
and the  
Franciscans**

And so we might go on describing the popular Franciscan devotions not merely as just other devotions but as means of leading the faithful to a better appreciation of divine worship, as real liturgical movements, as prayers to the Father through Christ our Lord. And thus the purpose of all devotions in our Order has been, that we might keep the flock of Christ as Christ's flock and not our own, "obediendi, et subveniendi, et Deo placendi caritate." We may pride ourselves in the fact that the Order of Saint Francis, as such, has endeavored to keep far from the mere externals of any liturgical movement, that we have tried, as an Order, not to be rubricists in the odious sense of the term but real liturgists of Christ.

Some may, however, observe that all this Franciscan devotion had nothing to do with the Mystical Body of Christ and is therefore possibly not in consonance with the liturgical sense of the Church. Franciscan devotion is directed to the Body of Christ: Christ in the Crib, Christ on the Cross, Christ in the Tabernacle, all typically Franciscan devotions.

It is true that Francis spoke little of the Mystical Body of Christ. It is just as true that very few of his time spoke of this truth in just such words. We know that this truth, which received such emphasis in the early centuries of the Church, was put in the background for many centuries and was newly emphasized only in our own time. Yet the spirit of Francis was directed to the whole Christ. His endeavors went to a union of the whole world with its Mystical Head, Christ. And all the liturgical endeavors of Francis tended to ever closer union between Christ and the faithful.

**Francis  
and the  
Mystical  
Body**



If the *sentire cum ecclesia* was a cardinal principle in the life of Francis, then the newly emphasized truth of the Mystical Body is also the *sensus Francisci*. And if Francis and his followers were always interested in the real liturgy of the Church, they are interested now, because it will bind together the more closely the members of that Mystical Body, whose Head is Christ.

As true Franciscans we must then put all the emphasis we can on the truth of the Mystical Body. This will make us better liturgists, for it will help us to realize how closely we are united in Christ and how our Sacrifice is the Sacrifice of the Whole Christ. It will lead us to a dignified performance of His service, which is a means of more closely drawing together all the members of the Mystical Body with Its Head, Christ.

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## REPORT OF THE COMMITTEE ON RESOLUTIONS

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The Committee on Resolutions of the Twenty-first Annual Meeting of the Franciscan Educational Conference, respectfully submits the following Resolutions:

1. WHEREAS, this is the first Meeting of the Franciscan Educational Conference under the glorious Pontificate of Pope Pius XII, now happily reigning; be it

*Resolved*, that the Conference present to His Holiness on this the eve of the feast of Sts. Peter and Paul, the pledge of its loyalty, filial devotion, love and obedience.

2. WHEREAS, various members of the Hierarchy have given evidence of their interest in the activities of our Conference; be it

*Resolved*, that we express to Their Excellencies our sincere gratitude.

3. WHEREAS, the Most Reverend Ministers General of the three Seraphic Families have been a source of great encouragement to the Conference by their continual interest; be it

*Resolved*, that we thank them heartily and beg their paternal blessing upon our efforts.

4. WHEREAS, the Most Reverend Bede Hess, O.M.C., Minister General of the Friars Minor Conventual, who has always evinced a sincere interest in the welfare of the Franciscan Educational Conference, is at present visiting his North American Provinces; be it

*Resolved*, that the Conference heartily thank His Paternity for his special seraphic blessing and good wishes.

5. WHEREAS, the existence and continuance of the Franciscan Educational Conference is largely dependent upon the generous support of the Very Reverend Ministers Provincial and Commissaries of all the Provinces and Commissariates affiliated with it; be it

*Resolved*, that we express to them our deep appreciation and sincere gratitude; and humbly ask them to continue their substantial coöperation in the future.

6. WHEREAS, the former Commissariate of the Assumption of the Bl. Virgin Mary, Pulasky, Wis., has recently been elevated to the rank of a Province; be it

*Resolved*, that the Franciscan Educational Conference extend its congratulations to the new Province and wish it further growth and prosperity.

7. WHEREAS, the Very Reverend George-Albert Laplante, O.F.M., Minister Provincial of the Province of St. Joseph, Canada, and the Reverend Louis

Joseph Bouchard, O.F.M., Guardian of the Franciscan Retreat House of Christ the King, Chateauguay Basin, Que.; and all the Fathers and Brothers of this friary, have so cheerfully and royally manifested genuine Franciscan and Canadian hospitality to the members of the Conference; be it

*Resolved*, that we give them a vote of thanks and offer for them a prayer of gratitude as an expression of our highest esteem.

8. WHEREAS, the Franciscan Educational Conference has lost an untiring worker, an enthusiastic lover of all things Franciscan, a special promotor of the Franciscan Bibliographical Institute, and a beloved member, in the death of the Reverend Hugolin Lemay, O.F.M., F.R.S.C.; be it

*Resolved*, that the Conference extend to the Province of St. Joseph, Canada, whose alumnus he was, its profound sympathy and the promise of prayer for the repose of his soul.

9. WHEREAS, the Liturgy is the public and corporate worship of the Church and ought to become the ordinary means of effecting a union between the soul and Christ; be it

*Resolved*, that Sacred Liturgy be adequately taught both in theory and in practice in all our schools of every educational level.

10. WHEREAS, the Order of St. Francis has ever fostered and lastingly influenced the Sacred Liturgy of the Church; and WHEREAS, the Liturgy is a source of solid spirituality; be it

*Resolved*, that the friars earnestly endeavor to keep alive the glorious traditions of the Order by an ever more exact and devout performance of all liturgical functions.

11. WHEREAS, the character and tenor of the papers and discussions presented at this Conference have been of such a nature as to show forth the value and the necessity of a deep understanding of the Liturgy of our holy faith; be it

*Resolved*, that the members of the Franciscan Educational Conference use every opportunity to advance and promote this branch of sacred science, including the Oriental Liturgies.

12. WHEREAS, the Church in her choice of the Sunday epistles and gospels has in view some definite spiritual good for her children; be it

*Resolved*, that the friars on every occasion read both epistle and gospel with some explanation of their practical bearing upon the faith, love and service of those who offer the Holy sacrifice of the Mass with the priest.

13. WHEREAS, all rites and ceremonies of the Church convey instruction to the faithful; be it

*Resolved*, that the Conference go on record as advocating for our own friars the practice of employing on every suitable occasion the formula of our ritual as against the use of the privilege of blessing with a sign of the cross only.



14. WHEREAS, the Third Order of St. Francis from its beginning has insisted on living the Christian life by means of various liturgical practices; and

WHEREAS, the Third Order is an effective means of keeping alive and spreading the liturgical spirit of St. Francis; be it

*Resolved*, that a special effort be made to give our tertiaries a thorough understanding of matters liturgical and lead them to an appreciation of their inner spirit by means of sermons, retreats, study clubs and practical training.

15. WHEREAS, the *Third Order Forum* has been designated as the semi-official organ of the National Tertiary Organization; and

WHEREAS, it has so ably espoused the cause of the Franciscan movement in America; be it

*Resolved*, that the members of the Franciscan Educational Conference make a very special effort to support and spread it by increasing its number of subscribers and, above all, by contributing articles, both theoretical and practical, on Franciscan spirituality and its exponents, and notably, articles on the socio-economic message of St. Francis.

Respectfully submitted,

Committee on Resolutions:

FR. HYACINTH WORKMAN, O.F.M., *Chairman*,  
FR. THOMAS GRASSMANN, O.M.C.,  
FR. DOMINIC RAPP, O.M.C.,  
FR. EDWIN DORZWEILER, O.M.Cap.,  
FR. GABRIEL FITCHBURG, O.M.Cap.,  
FR. SEBASTIAN ERBACHER, O.F.M., *Secretary*.



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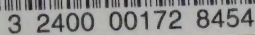








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